

SUPPLEMENT

TO THE

NONCONFORMIST.

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[GRATIS.]

TUESDAY NIGHT'S DEBATE.

(By an Eye-Witness.)

Five o'clock in the House of Commons on Tuesday evening, May 9th. The House is pretty full, and the front seat of the members' gallery facing the Liberal benches is entirely occupied. The Treasury bench is a little more than half full, the principal occupants being Mr. Gladstone, Mr. Bruce, and Mr. Forster. The front Opposition bench is crowded, nearly every person who had been in official connection with the Conservative party being present. This is generally an indication that the course of the debate will be closely watched, and, if possible, some party advantage got out of it. The Ladies', Speaker's, and Strangers' Galleries are crowded. Indeed, the right hon. gentleman who sits in the chair has had, it is understood, to improvise some space in one or two of these compartments. Those who have been familiar with Nonconformist movements will at once see that the majority of the occupants belong to the advanced Nonconformist ranks.

Mr. Miall had entered the House about half-past four, and had taken his seat at the corner of the middle bench just below the gangway; his seconder, Mr. Lewis, sitting immediately below him, and Mr. Richard close by. At five precisely, all the orders of the day having been disposed of, the Speaker called upon Mr. Miall, who at once rose, but was interrupted by a dramatic movement of Mr. Gathorne Hardy, who stepped forward with a huge paper roll which he announced, amidst loud Conservative cheers, to be a petition from 21,000 of the ratepayers and others of Bradford against the motion intended to be submitted to the House. Sir L. Palk, from the Opposition benches below the gangway, having presented another petition of similar import, and there being no others forthcoming, Mr. Miall again rose. A loud and peculiarly hearty cheer—the sort of cheer which it is very pleasant to hear, and which is calculated to encourage, sustain, and invigorate—greeted him. The hon. member, who appeared very calm and self-possessed, entered at once upon his subject, and drew forth an expression of general approbation when he announced that he should not rest his motion on any narrow or sectarian ground. He disclaimed any hostility to any Church or to any Church party—a disclaimer which some members on the Opposition benches evidently received with incredulity. He then justified himself for introducing the subject at the present time by a description of the state of public opinion abroad, and the condition of the Church itself at home. He then announced that he should not touch the religious aspect of the question, although that was the broadest and the most important. He proposed first to compare the pretensions and the performances of the Church. In doing this he pointed out its shortcomings as a religious institution, and its failure to attain to nationality or to produce uniformity. He next enlarged upon the injustice which is involved in its existence, which inflicted an injury, not merely upon those most nearly concerned in it, but on the national character and reputation. This injustice was illustrated by a reference to the appropriation of the ecclesiastical revenues, which, said the hon. member, amidst loud disclaimers from the Opposition and from behind Treasury benches, were for the support of the religious institutions of the upper and richer classes of the community. He then described the social mischief involved in the existence of the Establishment, which ever generated a spirit of exclusiveness. The hon. member had now been speaking rather more than an hour to a House listening with earnest attention and in profound silence, excepting when the silence was broken by a cheer or an occasional expression of disapprobation. The occupants of the Opposition benches below the gangway, however, began to show signs of impatience. A brief buzz arose, and when

the hon. member branched off to the next division of his subject, a cry of "Time" was heard, but was drowned so effectively by the cheers of the Liberal party that it was not heard again. Mr. Miall went on to show the injury inflicted on the Church herself by her connection with the State. It both paralysed and secularised it. The sale of livings, the mode of appointment of the bishops, the ground taken by the Episcopal bench in the Irish Church discussions, were adduced in proof. From this the hon. member passed to the influence of the Church in the rural districts, where, he maintained, religion could be adequately sustained without any fixed endowments—as it was in Wales, in the colonies, and in America. Lastly, in his peroration, Mr. Miall besought the House to take up the question in this time of peace, and before the political hurricane arose, of which the political Church would assuredly be the first victim. He sat down at thirty-five minutes past six, having spoken for rather more than an hour and a half, amid loud, general and long-continued applause. From the manner in which the speech was listened to, and the expressions that every now and then dropped from some of the listeners, it was evident that its character had taken the House by surprise. What had been generally expected it is perhaps impossible to say; but, judging from one of the speeches which followed, it would seem that a sectarian address had been anticipated, and that the particular line of argument followed by Mr. Miall, and the whole tone of his observations, were equally unexpected. It was unquestionable, however, that the speech had made, in what manner can hardly be described, a deep impression.

On Mr. Miall resuming his seat, Mr. J. D. Lewis immediately rose and, in a brief and clearly delivered speech, seconded the amendment. Mr. Lewis objected to the Establishment because the conditions on which it was first founded had long passed away. A right had been assumed to dictate religious opinion: that was gone. Then, it was maintained that the State must profess a particular religion: that was gone. Then it was to be the bulwark of Protestantism. After illustrating the latter point, Mr. Lewis, also, impressively warned the House to deal with this question in time. The hon. member spoke for only ten minutes, but compressed a great deal into his speech, and sat down with hearty applause.

Before the Speaker had put the question, there were loud cries for Sir Roundell Palmer, whose intention to speak had been known for some days. The cries were renewed after the question had been read, but Mr. Bruce, the Home Secretary, rose to express the views of the Government. The right hon. gentleman is generally a rather dry speaker, and although he is listened to with respect, he seldom commands sympathy. His early congratulation of Mr. Miall upon the tone of his speech was a gratifying indication that the debate would not, at least soon, descend to the sectarian level. Nor did it. Mr. Bruce confined his speech to an endeavour to distinguish between the English and Irish Churches, to what had been done in the way of redress of grievances, and to the difficulty of a Government dealing with the question. When he declared that "No Government would be justified in entering upon such a combat without the assurance of success," he drew most natural ironical cheers. The speech was the speech of a practical statesman, who would wait upon time and circumstance, but who declined to enter upon the question at issue.

Sir Roundell Palmer, rising from the seat immediately behind Mr. Gladstone, then obeyed the call of the House. He began with a tribute of praise to the speech with which the debate was opened, and then proceeded to examine several of the positions which had been maintained in that speech. His picture of the condition of the rural districts was drawn with the right hon. member's happiest skill. The whole speech, if not as powerful as some

that have been heard from Sir Roundell Palmer, was in characteristic vein. It looked a little as though parts of it had been prepared to answer arguments that had not been brought forward. If sometimes narrow, its tone was high, and his quotation from Wordsworth admirably brought in. During the delivery of this speech, Mr. Gladstone, who had been intently, and sometimes eagerly, listening to the debate, began to take notes.

Mr. Richard, occupying the place from which Mr. Miall had spoken, now rose, but at a self-sacrificing time. Dinner time—it was past eight o'clock—had long come, and the House was getting thin. The hon. member, therefore, who, as we all know, can brave disadvantageous circumstances as well as any man, and better than most, had to deliver, to a small audience, a speech which ought to have been heard by every member. Admirably arranged, full of apt illustrations and details, eloquently and forcibly delivered, it was a speech which should make Welshmen proud of their countryman.

Mr. Scourfield, from the lower Opposition benches, rose to reply, and now the House was nearly at zero, with about twenty members. The Welsh Tory member, however, did not keep his audience long. Mr. Watkin Williams, from the Radical benches, followed, and distinguished himself by the rather singular force and candour with which he put the arguments for Church Establishments; at the same time declining to recognise their conclusiveness.

It was now half-past nine, and Dr. Ball rose from the front Conservative bench, but he was not so happy as usual. His short speech was, for the most part, confined to an attack on the Government for not stating their views more openly, and on the Home Secretary for his "real affirmation" of the question. The speech was just a little too violent, and was wanting in proportion. However, it only lasted ten minutes.

Then Mr. Leatham rose, and in one of his happiest addresses—happily conceived and happily delivered—brought the House together. The speech of the hon. member was full of phrases, that not only compel applause, but which linger on the ear and in the memory for a long period. Such was his description of the Church as a "paradox in legislation and an excrescence in our political system." Such was his use of the description of "perpetual pick-me-ups," as applied to Church Evangelistic work. Such was his courageous question, which, by its directness, suddenness, and force perfectly startled the Ministerial benches, when he asked, "How long are we, a party of Dissenters, to follow a Cabinet of Churchmen?" An allusion to a Nonconformist member of the Government who was about to vote against the motion, called up Mr. Winterbotham, who stated with some warmth, and amidst the excited cheers of the Ministerial bench, that he had declared his intention long before he joined the Ministry. Mr. Leatham's speech may have been the liveliest of the evening, but in its life it did not descend below the high range at which the debate had been conducted.

Mr. Disraeli's appearance was unexpected. Probably mixed motives induced him to rise,—first, to keep the Church, as a political party, under his leadership, and, secondly, to provoke a more decisive utterance from the Cabinet. The right hon. gentleman, who, at first, went straight to the point at issue, afterwards ranged over a variety of arguments, some of which were rather grotesquely exaggerated. But his speech was, on the whole, a good speech for its purpose. The compliment paid to the member for Bradford was, we suppose, as unlooked for as many other things that he said, but it was paid with great grace of language and manner. Mr. Disraeli, as we all know, can do such work with a literary nicety and skill which even Mr. Gladstone cannot equal.

Mr. Gladstone may be said to have bounded up as soon as the Opposition leader sat down, and he soon made it appear that his Churchmanship was equal to that of his great political opponent. The arguments of the right hon. gentleman are dealt with elsewhere, and some of them will furnish, in time to come, fruitful topics of discussion. It was noticeable that he avoided the principle at issue, and confined himself mainly to the present working of the Establishment, to its popularity, and to the difficulty of disestablishing it. For the first time in his Parliamentary history, Mr. Gladstone fully and frankly acknowledged the political strength of the Nonconformist body, who had, he confessed, the power to shatter the whole Liberal party. But the main point on which he rested his opposition to the motion was his belief that the country was opposed to it.

When, just after midnight, Mr. Miall rose to reply, he was very cordially received. But the hon. member, knowing the House pretty well, detained it from the division only five minutes. The Speaker's bell rang, and a good many—the Irish Roman Catholic Liberals almost in a body—walked out of the House. The early return of the tellers for the ayes showed how the division had gone; but it was known, all through, what the numbers would probably be. Ninety-one, including tellers, was just one more than had been calculated upon, while the 374 might have been any number more or less, which Conservatives, Liberals, and the Government combined might have chosen to bring up.

So ended the debate which, as a whole, greatly exceeded the expectations of any of those who had anxiously been looking forward to it. Not a word was said which any one would care to withdraw. There is, we believe, hardly a precedent for a debate on such a subject being conducted with such uniform dignity. It was for the most part a discussion between Christian statesmen and gentlemen. Scarcely once did it descend below the highest moral level. Never once did it degenerate into a squabble. The moral atmosphere of the House would, we believe, have made this impossible.

DELTA.

THE LATE REV. THOMAS T. LYNCH.

We regret to have to record the death of this eminent Christian teacher and preacher. His health had been for some years very much broken: so much so that the effort to preach twice on a Sunday would render him prostrate for several days afterwards, and he was obliged, much against his will, to restrict himself to one service. He preached as usual, with his accustomed vigour of thought and felicity of illustration and utterance, on Sunday week, the 30th ult., and also at the following Thursday-evening service. On Friday symptoms of low fever appeared, and he was obliged to provide a substitute last Sunday. The fever increased, and on its subsidence on Monday left him in a state of prostration from which he never rallied. He died very early on Tuesday morning. Mr. Lynch's loss will be widely felt. His congregation was a small one, but attached to him by a deep personal reverence and admiration which only the rarest moral and intellectual qualities could elicit. But as a preacher he was valued far and wide. Many there were living at long distances who looked upon the opportunity of hearing Mr. Lynch as the brightest event in their occasional visits to London, and his congregation always contained a proportion of these, who felt almost as much associated with him in sympathy and interest as his own congregation. It is not possible for us now to enter into any sufficient description of his character as a man and as a preacher.

No sect could specially claim him as belonging to itself, but he was in sympathy with all, and in many respects the most able representative of broad and Liberal theology among thoughtful Christians. By men of all shades of belief he was known and valued. We could name many clergymen and men of high literary eminence, who knew and esteemed him both as a man, a preacher, and an author.

Although Mr. Lynch has published several volumes, yet those who knew him best as a preacher feel how imperfectly his books represent the inexhaustible versatility, variety, vigour, and depth, of his religious teachings. Besides pamphlets and essays, articles and literary papers scattered in magazines and reviews, he has left "Memorials of Theophilus Trinal," "Essays on the Forms of Literature," "Three Months' Ministry," "Mornington Lectures," and an exquisite collection of sacred hymns and poems called "The Rivulet." Mr. Lynch was accomplished in many ways. He had an extensive and critical knowledge of all the best theological schools and systems from Swedenborg,

Law, and the Mystics to Calvin and the Puritan writers, in one direction to Newman and Pusey in another. In general literature and history, his knowledge was of wide range and depth. He had by no means superficial knowledge of natural science in several departments, and a considerable aptitude for mathematics. He was a musician of considerable skill, and could give expression on the organ or piano forte to some of the choicest productions of the great masters; perhaps his greatest favourites were Handel, Beethoven, and Bach. As a conversationalist, we have rarely met with his equal. One could not easily spend ten minutes with him without hearing something his auditor would not willingly forget. Mr. Lynch was in his fifty-third year when he died. He leaves to mourn his loss a widow, who is a sister of the Rev. S. T. Porter, of Glasgow, and one son just ripening into manhood.

Anniversary Meetings.

BRITISH AND FOREIGN BIBLE SOCIETY.

This society held its annual meeting at Exeter Hall on Wednesday last, under the presidency of the Earl of Shaftesbury. The hall, though not inconveniently crowded, was well filled. The Rev. C. Jackson opened the proceedings by prayer, and by reading the 115th Psalm.

The Rev. S. BENSON read the annual report of the society, presenting a review of the proceedings of the past year, which, it stated, had been one of remarkable interest, not only in the history of Europe, but in the labours of the society.

Whatever moral judgment posterity might pronounce on the transactions which had disturbed and modified the condition of Europe during the last decade, their effect had been uniformly favourable to the circulation of the Scriptures. The area of practicable labour had been progressively enlarged, and there was now no part of Europe from which the operations of the society were formally and authoritatively excluded. The Scriptures, too, had gone forth on a scale greatly surpassing all former experience, and that not merely in countries affected by the war. Nearly four millions of the copy of the Bible, in whole or in part, had been circulated during the year. After a touching allusion to the death of Mr. Josiah Forster, Mr. Thomas Phillips, and M. de Pressensé, the report stated that the committee had had very arduous and difficult duties to perform. Never had their meetings been more fully attended and their deliberations more eminently pervaded by the influence of love and mutual forbearance. The report then referred to the claims of France on English sympathy and help. It would be premature to express an opinion as to the manner in which political changes might affect the society's operations, but it would be ungenerous not to acknowledge that during the reign of the late Emperor considerable facilities were enjoyed for the prosecution of the work. The unrestricted permission to distribute the Scriptures at the Paris exhibition of 1867 was very much owing to the personal influence of the Emperor. The responsible control of the operations in France had been entrusted to M. de Pressensé, whose enthusiasm and singleness of purpose in the work had been very remarkable, and who regarded the circulation of the Scriptures in his country as the most essential and effective of all Christian agencies for diffusing religious enlightenment. For thirty-seven years he had been the faithful servant of the society, and through his efforts four million copies of the Scriptures had been disseminated in France. The war, while imparting new life to the work, had created embarrassment, and involved the colporteurs in serious peril. Desirous of distributing the Scriptures among the soldiers who were being hurried forward to the German frontier, the society authorised M. de Pressensé to distribute single Gospels to any extent gratuitously, and to reduce the prices of Bibles and Testaments in favour of the military; while, with regard to hospitals, the free distribution of Testaments as well as portions was sanctioned. In the month of August there were twelve colporteurs with the army on the frontier. At the time of M. de Pressensé leaving Paris, he reported that 150,000 copies had been distributed in connection with the war. The general colportage in the country districts was materially interfered with by the depression of trade and other circumstances. The total circulation in France during the year, through the society's agency, amounted to 472,358 copies including grants made by the society to various organisations and individuals, the actual circulation must have exceeded 600,000 copies. In Belgium also, the work had been impressed with an exceptional character, and the issues amounted to 30,538 copies. In Holland there had been an increase of 17,000 copies, as compared with the previous year, the total number being 49,240. In Germany the work had been far beyond all precedent. The total circulation had been 1,024,280, the issues of the previous year having been 822,590, showing an excess of 701,640. These numbers readily suggested how many busy minds and hands must have been employed in the service of the society, and indicated the variety and multiplicity of the doors open for the effectual prosecution of the work. In addition to the large stock of Scriptures in the German depots for immediate use, the society ordered 200,000 copies within twenty-four hours of the declaration of war, and these were printed with extraordinary speed. Colporteurs most fitted for the special work were withdrawn from their ordinary operations, and furnished with instructions for guidance in the new and onerous duties imposed upon them. Evidences were already apparent that the work amongst the German and French soldiers had been not only one of the most important ever undertaken by the society, but one most richly fraught with blessing. The total circulation in Austria amounted to 106,291 copies, which had been distributed, not only in Austria proper, but in Bohemia, from the depot at Trieste, Hungary, Transylvania, Galicia, Servia, and Poland, at each of which places there was a depot, from which colporteurs radiated in all directions. In Denmark the circulation amounted to

25,287 copies, a large increase over the previous year Norway, 14,980; Sweden, 13,910. In Russia the circulation of the Scriptures was largely increasing. 90,000 copies had been sent during the last year from the depots at St. Petersburg and Odessa, nearly double the issues of the previous year. The society continued to receive the co-operation of the Holy Synod of the Greek Church, by whose press various editions of the modern Scriptures were printed. In Spain, after years of weary watching and fruitless expedients, the society had been able to take a prominent part in those operations, which the memorable revolution of 1868 had enriched Spain with such an abundant supply of Scriptures as she had never before received. The circulation during the year had amounted to more than 80,000 copies. With regard to Italy, the most striking incidents connected with the work of the year was that which found its utterance in those welcome words, "Rome open to the Bible." The ban of proscription had been lifted from God's word, and it could be now circulated freely throughout the length and breadth of the land. For the last two or three years the circulation had exhibited some decline; but the tendency of the circulation of last year was rather to increase, the entire issues having amounted to 31,257, showing an excess of 5,380 copies over the previous year. Premises had been secured in the Corso for a term of years for the sale of the Scriptures. This had proved a veritable phenomenon in Rome, and many had regarded it with amazement, and almost with incredulity, while others viewed it with terror, as foreshadowing evil days to the Papacy. In India the circulation effected by the various auxiliaries had amounted in the past year to 94,850 copies. To Madagascar the committee had sent out 423 Bibles, 18,000 Testaments, and 58,000 portions. The committee were now printing 20,000 copies of the complete Bible, and 50,000 of the New Testament, both editions being urgently needed. After alluding to the loss by death of several vice-presidents and other friends of the society, the report alluded to the subject of finances. It would have been no matter of surprise, if, considering the unexampled flow of benevolent contributions during the year to alleviate the calamities of war, an unfavourable impression had been made upon the resources of the society, but on closing the accounts it appeared that the receipts amounted to 3,312, above those of the previous year, the total amount being 178,000, or, including special funds, 180,000. The payments during the year had been exceptionally heavy, amounting on the general account to 175,000, or 19,000, beyond the ordinary payments of the previous year; including special payments, the expenditure had amounted to 183,000. The total issues from the depot at home amounted to 2,144,801 copies, from the depots abroad 1,758,466 copies, being an aggregate total of 3,903,067, a number never previously attained.

The Bishop of GLOUCESTER and BRISTOL, in moving the adoption of the report, said he felt the honour of having the resolution entrusted to him, the more from the circumstance of that being the first occasion on which he had attended the meetings of the society. It might be asked why he had not attended before, and also why it was that he attended on that occasion. He would frankly answer the first question by saying that up to a very short time since he was not fully persuaded in his own mind as to the nature of the operations of the society. But during last year steps were taken by the Convocation for the province of Canterbury to appoint a company to make a revision of the authorised version of the Scriptures, and he having joined that company, made his first visit to the Bible Society's noble buildings. He then looked about him, and he felt that after having taken so responsible a step as he had described, it was hardly right that he should much longer be a stranger there, but that he should become a friend. He did become a friend, and the society had accordingly invited him to be present that day; and there he was, nothing doubting. (Cheers.) A most memorable and most mysterious sign of the times was to be seen in the fact he heard related the other day, that when the soldiers of the King of Italy took the oath of allegiance they no longer did so on the crucifix, but on the Scriptures. (Cheers.) Adverting to the evidence taken before the Committee of the House of Lords on the University Tests Bill, showing that infidelity was springing up in quarters where it had not before appeared, his lordship said they might, nevertheless be reassured by the strong proofs presented to them that the Word of God was making its way all over the world. (Cheers.)

The Rev. Dr. DUFF seconded the resolution in a long and powerful speech, in the course of which he thus referred to Mr. Darwin's new theory, and the speculations of scientific men:—

This is not a day for silence. There is a time, no doubt, to be silent; but there is also a time to speak out. Now, the Bible gives us an account of the creation of man by Almighty God at the beginning, pure and holy, to meditate in His own image. Well, I find that a book has been published—and I see that a Cabinet Minister has been blaspheming it abroad as a marvellous book—the theory of which is in flat contradiction to the statements of the Bible. If that book be true, the Bible is false, and we are convicted of circulating falsehoods. We have, therefore, an interest in exposing the book, and showing that it is contemptible with regard to its main object. So long as the writer keeps to his natural history nothing can be finer, more graphic, more beautiful; it reads like a romance; he is quite at home there. But when he turns even to mental and moral science (not to take in theology), he is like a fish out of water—entirely out of his element even there. His great object is to show that man has become what he is by some self-forming, self-developing process; his immediate ancestor being, of course, an ape or a monkey, the immediate predecessor of that something lower, and of that something lower again, and so on for millions of ages, until you get to the poor mollusk. Well, it is indispensible to such a theory that the writer should be able to prove (and he admits it) that there are in the brute animals faculties, mental and moral, of the same kind as those in man; for, as he admits, if they are of a different kind, it would be impossible by his system to

give an account of man's mind by the self-developing process. This is a central link in his chain, and I maintain that in establishing it he fails, utterly, absolutely, hopelessly. He gives a few illustrations worth nothing; he shirks the difficulties, he evades them, he leaps over them, and he writes something about mental and moral faculties of which any professor of logic or metaphysics in this country would be ashamed; and if you were to go to Scotland there is not one student in ten who is attending lectures on metaphysics who would not be ashamed of it. (Applause and applause.) Of what use is a chain of a thousand links, so strong that they can support a ton weight, if the central link be so brittle and weak that it would break to pieces by the weight of a sparrow? I maintain that this central link is so brittle and weak that the whole thing is worthless, and the system goes to pieces; and the Bible stands out, as it used to do, upon its impregnable rock. I have dwelt further upon this than I intended. But time is very short and life very uncertain, and one likes to testify for that which the good bishop said will go with us into eternity. Yes, that blessed Word of God will go with us there. The souls of the redeemed there are transformed souls by the power of that blessed Word; and the love which is throughout the Bible will be reigning in heaven. But I have said that there is a practically demonstrative evidence. I hold that the reading of this report to day is one of the grandest evidences of the truth and divinity of the Bible. There is a something about the Bible after all—a power and an influence which no other book possesses. What is it that has brought this immense audience together? Not the sweepings of the streets assuredly; not the low, the vulgar, the uneducated; the very life of the Christian people of England are assembled here to-day—men of all ranks and professions in life—to do homage to the Bible, and, in proof of the reality of their convictions, to give up their tens, and thousands, and hundreds of thousands of pounds to get it translated into all the languages of the earth, and circulated through all the families of the earth. And what are the meetings that have been assembled here during the last days, and will assemble for days to come? Have they not met to raise up men who shall go forth as a little army for the translating of this blessed book, and the proclamation of its message to those who come within its reach? I say there is a power and an influence indicated by these facts which belong to no other book. Take the books of these learned men, these mighty savans who are up in the heights above the clouds, in their own wisdom; and tell me what meetings have they held, what thousands of pounds have they contributed, what army have they sent forth, in order to circulate their books, and translate them for the benefit of all people and all lands? They look down upon us as a set of poor ignoramus. Why don't they enlighten us then? Why not send forth their luminaries to give light to all people, and dispel the darkness? I venture to say that if you seriously propounded such a thing to any of them they would be amazed, astonished; their very hairs would almost stand on end with wonderment, very much as they would be astonished if those strange fossil remains which they have been collecting in their museums should suddenly galvanized into life, as if those monstrous antediluvian pre-Adamite creatures were to be convulsed into life and begin their playsome gigantic gambols all around them. (Laughter.) The question comes, and it is a practical one, How has the Bible this power and influence so immeasurably beyond anything that any other books have? What is it? How is it? They themselves, as philosophers, are bound to answer the question. An effect must have a cause—a cause adequate and commensurate to produce it. Why is it that their books are so powerless? Why is it that the Bible is so powerful? I say it is a fair question, and they are bound to answer it. We can answer it. Here is the reason. Whilst these people undoubtedly profess most earnestly to seek the highest temporal welfare of man, the chief end and aim of the Bible is of a more transcendental kind, of a kind which one is grieved to say these learned men cannot perhaps even understand, much less sympathise with. It is this higher, diviner, nobler end or aim which has brought thousands together here this day, it is this higher, diviner, nobler aim, even that of saving immortal souls through the incarnation, the sacrificial atoning death, blood, and righteousness of God's own Eternal Son—it is the marvellous story of redeeming love, a story of unspeakable tenderness, in which the scheme of redemption is unfolded, with the solemnity of its sanctions, the vitalising force of its motive, the faithfulness of its warnings, the alluring sweetness of its promises, the grandeur and magnificence of its promised reward—it is this which has in reality segregated hundreds and thousands of men and women of refined and cultured minds from the homes, av., and often from the sepulchres, of their fathers, which has prevailed upon them to relinquish the society of beloved friends, of enduring associations and fellowships, and to go forth into the very heart of the wildernesses and moral wastes of heathenism, and even jeopardise their lives, as my friend on my right (Mr. Moffat) has done, in the high places of barbarism. (Applause.)

The Rev. Dr. WILSON, of Bombay, in supporting the resolution, said that the work of translating the Bible in India was proceeding in a manner very satisfactory and encouraging. With regard to the circulation there were difficulties in the way which were not encountered in any other country. India possessed a sacred literature of its own of great antiquity, and it was a difficult matter to induce the people to abandon it. Yet many natives obtained copies of the Bible, and manifested great interest in its contents. Natives of all classes had been received into the Christian Church. It was in India that the theory of development now reappearing among us had originated: it was the ancient system of evolution, passing from birth to birth until there was a complete absorption into Deity. He did not, however, fear the pantheism of India so much as he formerly did. The Bruno Somaj, at first a pantheistic society, had declared itself theistic; and he believed that the mind of India would not be satisfied with anything short of a recognition both of its judicial and moral relation

ship with God. He believed that the light would continue to shine brighter and brighter in India; and in this hope he intended to return to that country, esteeming it a high privilege that he was permitted to preach among the Gentiles the unsurpassable riches of Christ. (Applause.)

The Rev. ENTHUSIASM BAYLEY, in an eloquent speech, moved the following resolution:

"That this meeting acknowledges with devout gratitude the goodness of God in the same which has attended the society's efforts for the circulation of the Scripture during another year, in every land—especially among the troops of Germany and France, and in Rome—and expresses a hope that the Christian Church will not shrink from the responsibility which such success entails."

The Rev. ROBERT MOFFAT, who was received with great applause, in seconding the resolution, said:

"It is now nearly thirty years since I had the honour of standing on this platform and adding my testimony to the utility and vast importance of the British and Foreign Bible Society. It was prosperous then, and though thirty years have gone by I do not see a single wrinkle on its brow, nor one grey hair on its venerable head; and we shall hope and believe that it will renew its youth, and continue until 'the kingdoms of the earth become the kingdoms of our Lord and of His Christ.' During that period of thirty years I have been engaged, as you know, in the interior of Africa, and that addition to a man's life, after having laboured twenty-three years before, makes a very great change. I feel the effects of it. The furniture of an over-wrought brain is worn, much worn; but for all that I am still engaged in the work, and hope to be engaged in it. It is a work in which one cannot tire. When I was last here I was carrying through the press the New Testament in the Szechuan language. On my return the next thing I undertook was a translation of the Old Testament. I remember on that occasion Dr. Livingstone (whom we expect some of these days to see—applause)—was present, and I asked him if he did not think it was best to translate integral portions. 'No, no,' said he; 'my opinion is that the best thing is to begin at the beginning, and end at the end. Begin at Genesis, and end at Malachi; you will never repeat it; however much labour it will give you, depend upon it, it is the best way.' That settled the question. I need not tell my lord nor my learned friend that it was an arduous work, poring over a translation into a language only lately found, after collecting words suitable for the occasion, and comparing one translation with another in order to find a sentence more easily rendered into the language than another. However, the work prospered. My fellow-labourer, with native compositors, attended to the printing department, and at the same time rendered me very valuable assistance in translation. That edition of the Old Testament, and some 700 copies of the New, have long since been distributed. At present there is not a single copy either of Bible or Testament to be found amongst the many stations occupied by the missionaries—not, not a single copy to be had for love or money! I am now engaged in carrying through the press a new edition of the Bible so greatly wanted; for, besides the stations and out-stations of our own society, there are other numerous stations belonging to the missionaries of the Reformed Dutch Church, and one or two belonging to the Wesleyans. Though they are far from one another, leaving each other sufficient room to labour, all speak the same language and read the same books. It is natural, therefore, for me to feel anxious in carrying this work through the press. It occupies all the time I can possibly spare. I had a letter only a few days ago from a valuable missionary of the Wesleyan Society, who says—'It is painful for me day after day to send away those who apply to me for a New Testament or a Bible.' Now, when are they to have this Bible? It remains to be seen. If I had all my time at my command, I could get on very well, and the printer seems to be of the same mind. It is of vast importance to have the Scriptures in Africa. In that country there are thousands of hamlets and villages scattered throughout the interior, and the visits of the missionaries to them are few and far between. It is a consolation to the missionary to know that there are Bibles there; that in those little isolated towns and villages there are those who can read the Scriptures and can preach, for we have native preachers who are able to hold forth the Word of Life. The light of heaven has dawned upon that people, so that their views are very different from what they once were. The time has gone by when a man would take up an English or a Dutch book, put it to his ear, listen intently, and then say, 'It can speak to you, but it has not a word for me.' They know that the Word of God has a power to change men's hearts, to make bad men good-men, to make enemies friends.

After giving some further illustrations of the value of the Bible, drawn from South African experience, the venerable speaker concluded by saying—

"Let England look at France, and remember while she stands that she may fall; let England stick to the Bible, and the God of the Bible will be her panoply. Nothing can exceed in importance the work in which you are engaged—namely, that of spreading the Bible. Most of us know that there have been crowns and thrones which have swayed half the world, and where are they now? The sand of the desert is their winding-sheet. It is for us to pray that England may stand like a beacon, shedding her light further and further, till the ends of the earth are illuminated with the knowledge of the Lord; for 'all flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; but the Word of our God shall stand for ever.' (Loud applause.)

The Rev. G. T. PERKS moved a vote of thanks to the president, vice-presidents, treasurer, and other officers of the society, which was seconded by the Rev. Dr. WILLIS, Moderator of the Synod of the Presbyterian Church in Canada.

The Rev. Dr. STOONHORST moved a vote of thanks to the chairman and the Bishop of Gloucester, which was briefly responded to by the Earl of SHAFTESBURY.

His lordship then pronounced the benediction, and the proceedings were brought to a close.

THE RELIGIOUS TRACT SOCIETY.

The seventy-second anniversary of this society was celebrated in Exeter Hall, when there was a larger attendance than usual, and a lively and interesting meeting. We may state that on the Sunday previous, sermons in aid of the society were preached at the Congregational Church, Ilford, by Rev. J. G. Rogers, and at St. Saviour's, Southwark, by Rev. W. Cushing. The public meeting on Friday evening was presided over by the Bishop of Ripon, who was supported by Dr. G. H. Lewis (Secretary), Rev. Canon Miller, Rev. Dr. Halley, Rev. Dr. Craig (Hamburg), Rev. D. Sanderson (President of the Wesleyan College, Richmond), Rev. R. D. Wilson (Craven Chapel), Rev. J. H. Wilson (Home Missionary Society), Mr. John McGregor, Mr. G. J. Hoare, Mr. C. Reed, M.P. (General Burrows), Rev. Mr. Fleming, B.D. (Camden Chapel), Mr. Robert Baxter, Mr. George Williams (St. Paul's Churchyard), &c. &c.

The hymn, "Salvation, oh! the joyful sound," having been sung, the Rev. Dr. Halley offered prayer. From the report of the Secretary, which was received with many tokens of approval by the large audience, it appeared that during the past year the society had issued three hundred and thirty new publications, including one hundred and seventeen tracts; six periodicals, viz., the *Leisure Hour*, and the *Sunday at Home*, weekly; the *Tract Magazine*, the *Cottager*, the *True Catholic*, and the *Child's Companion*, monthly; thirty-four books for adults and young persons, and a variety of miscellaneous productions, such as toy-books, coloured cards, panoramic scenes, &c. The circulation from the depot at Paternoster-row had during the year reached 40,727,471, and if to these were added the issues from foreign depots, about 8,500,000, the total number would be over 49,000,000, making a grand total since the formation of the society of 1,384,000,000. The society had through its German, French, Belgian, and Swiss auxiliaries, published many millions of French and German tracts for the soldiers engaged in the late war. On this work they had expended in Germany, 2,420/-; in France, 1,399/-; in Belgium, 129/-; and in Switzerland, 342/-, making a total of 5,238/- The distribution of these tracts was entrusted to pastors, chaplains, colporteurs, and pious soldiers in the ranks. The tracts were eagerly received both by German and French, especially by the French prisoners and by the wounded in the hospitals. In Northern Europe, Dr. Davis, accompanied by a member of the committee, had visited Russia, Sweden and Norway, and as the result of their reports, the society had expended on publications in these countries 369. Upon Italy the sum of 1,282/- had been expended during the year. Depots were established in many of the principal towns, including Rome. Cardinal Antonelli and the *Tablet* newspaper had both witnessed to the large distribution of books in that city. On Spain the sum of 700/- had been spent; tracts were freely circulated in Madrid, Barcelona, Valladolid, Saragossa, Seville, Cadiz, and other cities. In all these places evangelical congregations had been formed, and both from the pulpit and the press, the light was spreading rapidly and steadily. In the Hungarian and Slavonian tongues, 73,000 publications had been issued at an expense of 650/-, and 30,962 had been circulated. In Turkey there had been printed by the American missionaries at Constantinople, 30,043 publications in Armenian, Greek, Turkish, Bulgarian, Armeno-Turkish, and Arabo-Turkish. Of the Gregorian, Albanian, Teck-Albanian, and Judeo-Spanish books printed by Dr. Thompson for the society 686 copies had been sold. The report next glanced at India, China, and the colonies, and concluded with a statement of the receipts and expenditure. The receipts of the Benevolent Fund were 18,304/- and the expenditure 19,298/-, showing an excess of expenditure over receipts amounting to 5,994/- (Cheers.)

The Right Rev. CHATMAN said that he entertained a high value of the society's work. He valued its principles, and was sensible of the vast importance of the operations it was carrying on at home and abroad. He valued the society for the simplicity of its aim. It promoted that simple knowledge by which men were made wise unto salvation; all its tracts and publications bearing no other stamp or impress but the stamp of Evangelical truth. (Cheers.) He valued the society, also, for its Catholicity, inviting, as it did, all who can agree in the sentiment that it is both their duty and their privilege to contend for the truth as it is in Jesus. It did not interfere with men's various ecclesiastical organisations or systems. Many on the platform valued their own ecclesiastical system; but, he believed, there was one thing they valued yet higher, and that was the simple truth of the Gospel of Christ. (Cheers.) Ecclesiastical systems would fade and pass away, but the truth of the everlasting Gospel was as imperishable as its author; that truth would abide for ever, and that truth it was which prompted all who possessed it themselves to make it known unto others. There were circumstances at the present day which ought to make all who had received the Gospel more and more ready to sink minor differences and to approximate more closely to each other, in such a hallowed work as that of the Religious Tract Society. They stood, front to front, in this country with a vast amount of vice and ignorance, of superstition and infidelity. (Hear, hear.) If these were to be overcome, it was not to be done by different members of the Church standing aloof from each other, but they should see if there was not a common centre from which their influence might radiate, and a common

ground on which they could all unite for contending against the enemies of God. (Cheers.) The Religious Tract Society did present such a platform. Referring to the depraved literature of the day, the chairman said that popular literature just now was everywhere impregnated with scepticism and immorality. At the same time a vast impulse had been given to the cause of education, and we might anticipate that at no distant period it would be almost an exception to the rule to find any one in this country who could not read. (Cheers.) But, along with this comes an increased appetite for reading, and if we did not feed this appetite with wholesome food it would be met by what was vicious and poisonous. Now, it was here that the society met a great want by supplying a healthy literature, and for all these reasons he ventured very heartily to commend it to the support of all who loved the Saviour and who valued the welfare of their common country; for it was a society calculated to advance the best interests of the whole population. (Cheers.)

The Rev. Canon MILLER, Vicar of Greenwich, moved the adoption of the report, which concluded with affirming that the meeting regarded the efforts now being made to extend education in this country and its dependencies, as requiring increased exertion on the part of this and similar institutions, and provide pure religious publications for all the peoples of the British empire. Dr. Miller said that in moving the report of this society he did not consider it antagonistic to the Christian Knowledge Society. In the latter there was a decided allegiance to the Church of England, but a great amount of its work was to purify the literature of the country, which was so polluted just now. He was almost inclined to think that the Religious Tract Society should change its title. It was, indeed, a Religious Tract Society, but much more, and was likely to increase the sphere of its operations. In the first instance it came before them as a tract society; that was one of the branches by which it met the ridicule and contempt of the ungodly. It was true that many associated a tract and twaddle together, but facts were against them when they came to consider the results which had attended the writing of a tract. God had blessed these simple messengers of mercy; there were thousands and tens of thousands now enjoying their foretaste of happiness in the realms of glory, who for ever would have to look back to a tract as the instrument by which God awoke their souls from thoughtlessness and indecision. (Cheers.) To be a good tract distributor required good taste and judgment, but to be a good tract-writer was a yet more difficult task. For himself he plainly confessed that he should like to write a tract that would live and circulate by hundreds of thousands, but he could not do it. One of the great demands of the day was for a great variety of tracts which learned theologians and good writers ought to produce, and he could only wish that a large number of manuscripts of the right kind might be forthcoming, that they might have a large circulation now that infidel writers were gathering in their thousands for the dissemination of scepticism. What was wanted was a large amount of tracts "posted up," if he might use a commercial expression, to the last phase of scepticism. (Cheers.) The society had produced first-rate books in several branches of literature; they paid a good price for their articles, and were able to procure the best writers. He referred to the society's History of England, Dr. Angus's Bible Handbook, and to the Biography of Latimer, as specimens of books of the most valuable character. The *Leisure Hour* and *Sunday at Home* were high-class periodicals, and had as little "padding" in them as possible. That man must be a very well-informed man who could lay down a monthly part of the *Leisure Hour* without having learnt something from it. (Hear, hear.) If the society had done nothing else than the issue of these two publications they would have a claim upon every Christian man who desired to see the poisonous literature of the day counteracted. It was a measureless power you possessed when you put into the hands of a boy or girl a good book. The society was ready to turn its attention to the production of educational works, and therefore was worthy of hearty support. The need which existed in Dr. Arnold's time still existed; "we want," said the Doctor, "books on common subjects which are written on Christian principles and pervaded by a Christian spirit." (Cheers.) It was of great importance, now that secularism was spreading, that books should be written and circulated in which parents might be confident that when they placed them in the hands of their children, no lurking poison would be found to corrupt their minds.

The Rev. D. SANDERSON, in seconding the resolution, confined himself to India, where he had for several years been engaged as a missionary, and received great help in his work by the society. There was a daily thickening conflict in that country between light and darkness, and while the Bible Society must be spoken of as the greater light, the Tract Society reflected that light. (Cheers.) In the great contest between truth and error the society furnished missionaries, and others engaged in Christian work, with the weapons which contributed very largely to the ultimate victory. The people of India were awaking from their long sleep. Hitherto the priestly class had prevented large masses of the population from acquiring knowledge. They had been held in degradation and superstition; but now the light was breaking, and the people were moving to get into it, and the eyes of the people were becoming accustomed to it; the gate was beginning to grate upon its hinges; and in

small villages and ordinary towns there was a demand for schools, colleges, and universities. (Cheers.) Whereas formerly none but Brahmins aspired to any sort of learning, the great body of the people, and the despised body of the people, were crying out for learning, and the Brahmins were looking with terror at the rate of progress, and were retiring in disgust to spend the remainder of their days in seclusion, while of a large number of them it could be said that they were working hand-to-hand with the very men whom their fathers would not have touched. (Cheers.) The press of India, however, was spreading a literature of a most polluting character; no one can conceive of the corruption contained in some of the books. These books he had seen, and was sorry that he had ever seen them. Alluding, in passing to one vile book which had come under his notice, Mr. Sanderson said that the testimony of a Brahmin was that there was no book more popular. What was the remedy? The Tract Society provided one when they provided a pure literature, and circulated it throughout the length and breadth of the land. In India there was the most perfect confidence in the publications of the society, and he had never known a missionary who had applied them to a sectarian purpose; earnest men had something better to do. (Cheers.)

The resolution was unanimously carried.

The Rev. Dr. CRAIG, of Hamburg, moved the second resolution, which affirmed that the meeting rejoiced to hear of the wide circulation of religious tracts and books amongst the soldiers in the late conflict between Germany and France, and trusted that the day might soon come when, by the spread of righteousness and truth, through the instrumentality of the pulpit and the press, amongst both the rulers and the ruled, wars should cease to the ends of the earth. The resolution also referred with satisfaction to the operations of the society in Spain, Italy, and other European countries, and, indeed, in all parts of the world. Dr. Craig in a fervent speech described many of the incidents in the late war referring especially to the efforts which had been put forth to provide the troops of both armies with religious tracts. The moment the war broke out the work was commenced. It was one of the saddest of times; the harvest was white, but the reaper had to throw away his sickle, the husband was torn from his wife and daughter, the son from his mother and sisters, and the farewells were the most affecting ever heard. You heard one after the other, "If I don't return," —the sentence was not finished, but there was an upward glance of the eye which told of a hope of meeting in the better land. Amidst all the excitement attending the setting out of the troops, amidst the wail of weeping women, and the sonorous singing of "Watch by the Rhine" tract distributors were at their work. Many of the soldiers bought copies of the Bible and gave them to the loved ones they were leaving behind as the last gift from a parting husband, father, or child. Dr. Craig, who was intensely "German" in his sympathies, paid a high tribute of respect to the character of the Emperor of Germany, who, by universal consent, was allowed to take his place among the best Christian men of the land. Proceeding with his description of what had been done for the soldiers in the late war, he stated that not only had evangelical chaplains been provided by the Government for their own troops, but that the French prisoners were not neglected. As the latter were going home a tract was given to 30,000 of them. He referred to the work done in hospitals, and concluded by stating it as his conviction that the effect of the war had given rise to a great moral change in Germany. (Cheers.)

The resolution was seconded by JOHN MACGREGOR, Esq., who remarked that the Religious Tract Society had many sides from which to be admired. They had heard how it looked from India and from Germany; how it looked in times of peace and in times of war. He would speak, for a moment or two, of its operations in the wonderful and successful quantity of handbills and tracts published by the society which could be used at open-air services, at races and similar gatherings, at fairs and executions—when they used to be public—and at other scenes of public excitement. Not only were these suitable for out-door circulation, but amongst lodging-house people, coffee-house people, and in the ordinary visitation of the poor. The Tract Society had been raised up to do a work amongst the masses which no person, singly, could be trusted to do. He begged to thank them sincerely for the large and generous grants which they were always ready to make to the religious societies of London, and particularly to the Open-air Mission. (Cheers.) But with this large power behind them, with tracts suitable for all classes, it was highly important that due care should be exercised in their distribution. They might be free in distributing, but nothing could justify them in being wasteful. (Hear, hear.) Passing from this point Mr. Macgregor remarked on the benefits conferred on the traveller by the society, especially if he were travelling alone, and might be half a year without a friend, for weeks without hearing English spoken, and for days without hearing a human voice. It was a good thing he had by him under such circumstances a *Leisure Hour* for the week-day, and a *Sunday at Home* for the Sunday. (Cheers.) Mr. Macgregor gave some pleasant reminiscences of his own "Rob Roy" experiences, and offered some practical advice upon the best mode of distributing tracts—a subject he said on which he should be glad to see a thoughtful book written. It was worthy of an earnest conference; and there had been books

written on less important topics. His own advice was, Don't push it, but make a man feel that he is receiving a favour. He had distributed a hundred thousand, and had only met with one refusal. (Cheers.)

The resolution was ably supported, in a brief but most appropriate speech, by Rev. R. D. WILSON, minister of Craven Chapel; and on the motion of Mr. J. GURNEY HOARE, treasurer, the best thanks of the meeting were accorded to the Bishop of Ripon for his kindness in presiding. The Benediction having been pronounced, the proceeding terminated.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Congregational Union of England and Wales commenced its forty-first annual session at Finsbury Chapel on Tuesday morning last. The spacious building was thronged in every part, and the proceedings were more than ordinarily interesting. At nine o'clock the chapel was tolerably well filled, and at half-past there was not a seat to be had. The Rev. Thomas Jones, the chairman for the year, was greeted with loud cheers when he entered, and the cheers with which Robert Moffat's entrance was met were not less enthusiastic. On the platform were the Revs. Dr. Stoughton, R. W. Dale, H. Allon, J. C. Harrison, T. Binney, Dr. Raleigh, Dr. Dexter and T. K. Beecher (United States), R. Ashton, A. Hanay, &c. The hymn commencing, "Our God, our help in ages past," having been sung, the Rev. Dr. Campbell, Bradford, offered prayer, and on the conclusion of the devotional exercises,

The CHAIRMAN delivered his address. Contrary to custom, instead of reading it he spoke it, and for an hour and fifty minutes held his great audience in rapt attention. There was not a minute of the time wasted; every minute was affluent with something good, and although it was evident that the speaker was putting a strong curb upon himself, there were times when his impassioned Welsh spirit rose to white heat, and completely carried his hearers away with him. His subject, stated at the outset, was the work of the Christian preacher, and though his points were of the most common-place character, they were illustrated with such vigour and poetry, that they came as new things, and frequently moved his listeners not only to cheer but to tears.

The CHAIRMAN, who was very cordially received, said that his subject would be the work of the Christian preacher. Preaching he spoke of as the chief means ordained by Christ for the conversion of men and the extension of His spiritual kingdom in the world. Having described the relative value of the pulpit and the press as a means of applying the Gospel, he said that to Nonconformist Churches preaching was of supreme importance:—

Their life, health, and energy, in a high degree, depend upon the ministrations of the pulpit. The extreme simplicity of our Church system and public worship demands that the preaching should be full of spiritual power. Some churches endeavour to inspire faith, reverence, and awe, by artificial means, such as music, architecture, painting, sculpture, imposing hierarchies, splendid ceremonies, and glowing Rituals; but our desire is to draw aside every veil, and to take the people into the inner sanctuary of religion, and thus bring them face to face with the greatest spiritual realities. Hitherto our places of worship have not been characterised by any special architectural excellence, and we derive little or no aid from the fine arts to impress the minds of the worshippers. Our songs of praise are not musical entertainments. The ministers of our churches put forth no priestly pretensions. Baptism, according to our creed, does not regenerate the soul; and we do not believe that the bread and wine of the Holy Supper are changed into anything else than nature has made them. The State imparts to us no support, and we ask no favours at the hands of Kings. Our theory of religion is simple, frank, and natural. We depend upon the power of the *Divine Word*, and the work of the *Holy Spirit*, to convert the souls of men and to sanctify the Church. Preaching this Word, therefore, is to us of the greatest moment; and hence it should be the best possible—thoughtful, spiritual, earnest, sympathetic, attractive. Without such preaching our churches can no more flourish than the fields can grow without the rain of heaven.

The qualifications and credentials of a Christian preacher were next described, chiefly in Scriptural language, and the subject of Christian preaching was "the truth as it is in Jesus," not (in the first place) displaced by any doctrines or theories of their own. They should not be anxious to discover new truths, for there is far less originality in the world than people suppose, and the greatest teachers given to the Church did not aim at constant originality. The Hebrew prophets were more concerned to teach and enforce "the law of God," than to declare new truths—our Lord Himself taking up the old neglected truths, and the Apostles not being afraid of repeating themselves. The thirst for "things new" and startling is not free from danger. It had its delights, and there were perils also in the boundless ocean of intellectual speculation. Hearers needed the repetition of the same things,—

We are too ready to forget the great truths of our religion; the calls of business, the cares of life, and the worldliness of human society, have a tendency to banish them from the mind. Secular things are ever near,—we can see and hear and feel them every day, and are in no danger of forgetting them; but spiritual things seem far away,—dim, shadowy, and unreal, they hover in the distance like unto the visions of a dreamer. Hence the necessity of putting us in remembrance of them, and writing and rewriting the same lessons upon the hearts of our hearers. In saying this, it is not meant that the preacher is to speak the same truths in the same manner at all times. The doctrines are given to him, and he must not replace them by any new theories; but he has liberty to preach them in his own way. The teaching

of our Lord is old and new at the same time. He clothed the ancient truths with new illustrations, and made them live before the minds of the people. We also may do the same. Human life, science, art, nature, earth, and heaven are at our service for this purpose.

Secondly, the Gospel should not be weakened and refined away by any modern knowledge of "science falsely so-called"—by rationalising it into weakness. "Sublimating the truth" was a most curious undertaking, in which the Gospel was and was not at the same time. "You try to apprehend it, but cannot. You may as well endeavour to seize the lightning flash, grasp a handful of air, or gather a burden of sun rays." That was not the characteristic of the teaching of Christ and His apostles, which contained the real substance, as the apostles showed by many apt quotations—by words which were "strong, majestic, and satisfying"—Gospel which the people needed:

Sin weighs heavily upon them; their cares are many and perplexing; their hearts are oftentimes bruised and broken with sorrow; they look to the future with anxiety and fear, and are oppressed with the infinite burden of life. To meet their wants we must enter into the spirit and essence of the Gospel, and preach the doctrines of Divine grace in all their fulness; declaring "the unsearchable riches of Christ," the glory of His redemption, the height, the depth, the length, and breadth of that love which caused Him to "bear our sins in His own body on the tree," and the blessedness of the life eternal which becomes ours by union with Him.

Then the preacher should strive, to the best of his ability, "to declare the whole counsel of God." The Gospel was more than a system of morality, and preaching the Gospel was not the recital of the decalogue. To some hearers it appeared as poetry; others delighted in the evidences of revealed religion, but they must advance beyond there. "You may gather a company of thirsty men round a crystal fountain, and by correct chemical analysis prove to them that the water is pure; but your clearest demonstration will not quench their thirst: for that purpose you must fill the cup, and give them to drink. So here: it is not enough to preach evidences, for it is the Gospel itself that satisfies the heart of man." The wise preacher would take the broadest possible view of the grand theme, would endeavour to see it as it is, and to assimilate it, and make it the life of his own spirit; and, having done so, he would reject every theological system, every religious creed, and all the narrow-minded traditions of the pulpit, and the ignorant prejudices of the churches, that required him to set aside or withhold any doctrine, suggestion, precept, duty, or promise contained in the Word of God. Mr. Jones next proceeded to consider what manner of language the preacher should use. His aim should be to make the people understand the Gospel, as far as possible; to believe that the Gospel was truth; to feel that it was "the power of God"; and to embody it in a holy Christian life. And the question was—What kind of speech should he adopt in order to accomplish this fourfold purpose? There should be perfect harmony between the words they used and the thoughts and feelings of their hearts. Their words should correspond with the clearness of their mental insight and the intensity of their spiritual emotion. Loud-sounding words out of all harmony with the convictions and feelings of their mind were of no value. Hearers soon detect professional speaking, which caused the alienation of thoughtful men from the institutions of religion. The first thing for them all was to be *real*, for no good could come of unreality. Mimic thunder caused no alarm, artificial flowers had no fragrance, painted fire did not burn. The language of the Bible was rich and figurative, and such should the language of the preacher be.

We must have the language of *things* as well as the language of *words*; and even then the half cannot be told. Use the best words within your reach, and borrow from nature emblems of vastness, tenderness, beauty, splendour, and duration, and you will still find that "the glorious Gospel of the blessed God" has not been fully expressed. The widest channels of human language are too narrow for the flood of Divine truth; it overflows the banks, and carries away the works we have constructed.

The rich language of the Bible had a power peculiar to itself. It spoke to the heart and the heart responded. Abstract ideas were of little use to "the common people." Nature should be freely used, for that also was a Divine revelation. The preacher should speak with becoming boldness, and not be alarmed by the cry against dogmatism that had grown to be so loud in these "latter times"; for, rightly speaking, to dogmatise only means to assert positively—to speak with assurance. They were bound to use "great plainness" and "boldness of speech." A mincing, affected style of speaking, accompanied, as it generally was with commonplace thinking, educated vanity, and dignified dulness, would neither convert the world, nor edify the Church; but the clear, thoughtful, bold, ringing words of an earnest man God would bless. There are times when the preacher's whole being seems permeated by a mysterious force which belongs not to him at other times—he is "baptized with the Holy Ghost." "The hand of the Lord" is upon him, and he quivers under the awful touch.

At such a season as this he should not permit the conventionalisms of public worship, or any supposed dignity of the pulpit, to restrain the Divine afflatus. God has chosen him, for the time, to be a medium between Himself and His Church. On one side of his nature he is in contact with heaven, on the other he touches the congregation; and he should yield himself to the power that is working in him, and allow the life-giving current to flow freely to the people. You

may trust yourselves in these bright hours; for every word is living, every sentence burns, and every utterance is melodious when you are "moved by the Holy Ghost." You have then reached the nethermost springs of music, therefore play on; and minds shall be enlightened, hearts shall be subdued, souls shall be saved, and evil spirits shall be chased away by the lofty strains of your inspired song.

The preacher should give expression at the right time to his own experience of the power of the Gospel, and the experience of others would be a real help to him.

There is, we are told, a telegraphic system of the material universe, so that motion in one place is motion everywhere. The creation resembles a vast lake, and the waves of motion produced here extend to its farthest boundaries. Minds also are sympathetic. Heart moves heart; love creates love; faith inspires faith. The story of your sorrow will enable me to bear mine. The knowledge of your courage will make me brave. And the warmth of your religious emotion will melt the hearts of your people; while the mere logical statement of truth will leave them cold as a winter midnight.

The language of St. Paul in his epistles was the embodiment of the love, faith, courage, aspirations and hopes of the great apostle; they passed into their spirits like warm sunbeams into a cold atmosphere, and bright summer into the soul. The speaking of the thoughtful preacher would ever be characterised by reverence. The writers of the Bible were filled with this feeling by the contemplation of the material works of God. We had lost the art of reading their spiritual secrets—being scientific not childlike, material not spiritual. But their reverence should be yet more intense in thinking of and preaching the Gospel; for God in Christ was brought nearer to Him and made more real to the mind than in His material works. "It is given to us to approach Calvary, but we must walk with reverent steps; we may unveil the cross, but we should do so with a tender, trembling hand, and we may look upon the Crucified One, but not with tearless eyes." Their preaching should express the spirit of the Gospel, as well as declare its doctrines. There was a genius of the Gospel which makes it unlike all other systems of religion.

There is nothing wherewith to compare it in the transcendentalism of the East, the mythology of Greece, the religion of ancient Rome, or the philosophies of modern Europe. It is like itself only—pure, tender, sorrowful, divine. This genius of the Gospel is an element of power which all may feel. There are thousands of Christian people who have not, and cannot, study the evidences of our religion, who have but small knowledge of its doctrines, and have never confronted the intellectual difficulties which cause so much confusion to others; and yet the spirit of it has reached their hearts. A child who has never read a book on chemistry can understand that honey is sweet. You may feel the power of mountain scenery without being learned in geology. A man ignorant of all botanical classifications may enjoy the fragrance of the summer fields. We may know nothing of the science of astronomy, and yet admire the immensity and splendour of the open heavens. In like manner, people with very slender knowledge of theology are able to feel and appreciate the power of the Gospel. They are influenced by its spirit, changed by its genius, and comforted by its tenderness and love.

The CHAIRMAN then spoke some words for the encouragement of the Christian preachers to whose care God had committed the Gospel, which was never more needed than at the present time. "A new civilisation has been developed, and has brought with it rich stores of knowledge, abundant wealth, and countless useful inventions and contrivances to make our life happy—a benevolent civilisation which cares for the poor, educates the ignorant, is mindful of the widow and the orphan, and gives liberty to the slave, and justice to the oppressed." But the change is superficial, not profound. Underneath the splendid robes of modern civilisation there was the ancient self of other ages. In the essential features of his nature man remained unchanged, and was able to discover no satisfactory substitute for the Gospel. Mere negation gives him no rest. They could not make a religion of science, and worship the Cosmos, and cause their souls to delight in the order and grandeur of the universe, and rest content therein. Science did not move their hearts deeply enough for real worship, and the facts she supplied did not meet their spiritual wants.

Philosophy speaks of the Unconditioned Being; the Uncreated Essence; the Absolute Existence; the Substance that is infinitely extended, living in all life and energising all power; the All-Perfect, which was, and is, and ever shall be. Can we not, then, convert philosophy into a religion, and worship God as the Mysterious Essence which underlies all phenomena, and is the cause of them? No. This view of Him does not inspire the mind with faith, trust, and love. Philosophy kindles what appears to be a great fire, which shoots into space, burns heaven high, and illuminates the spheres; but it brings no Divine warmth, no holy enthusiasm, into the soul of man; and, with all its splendour, is cold as the northern lights playing around the pole.

Three things are certain: first, man must have a religion—it is the deepest want of his nature; second, he cannot discover a satisfying religion for himself, as is proved by the spiritual history of the race; and, third, therefore we must continue to preach to him the Gospel of the grace of God, for that is what he needs.

The insensibility of life and the inquietude of men's minds had their origin in their spiritual instincts which should encourage the preacher to declare his message of love. The place which Christ holds in the minds and hearts of men was a source of inspiration and encouragement to the Christian preacher. All efforts to dethrone Him had failed, and must fail:

Some seem to think that Christ is not at all. He is only the poetry of the human mind, the creation of

man's imagination; His highest and most noble creation it may be, but nothing more. Man was weak and helpless, and longed for a Saviour to deliver him from ignorance, sin, and death. From this feeling there sprang up an ideal Redeemer. In the course of time this mental vision was projected from the mind, and made objective; and men fall down and worshipped his own thought. Others will have it that Christ was a good man only, who lived a life of love upon the earth, such as was never seen before or after; and as time went on men clothed Him with divine perfections, and enthroned Him as Saviour, King, and Judge of the world. We are also told that His Gospel is becoming obsolete. It gave light at one time, but that light is now being lost in the brighter splendour of modern knowledge. It is a tent under which the spirit of man found shelter in other days; but it is now worn out with age, the canvas is rent, the rain falls through, and the storm beats upon the defenceless inhabitant. Or, rather, man has outgrown the Gospel; the robe which Christ wove for him is out of all proportion with the dimensions he has assumed in his present civilised state. The tent may be standing whole and entire where it was erected, but man is deserting it for other other habitations built by his own hand. Well, let them speak and write according to the gift that is in them; it matters not; for He keeps His place in the minds and hearts of men. He sits upon His throne, there encircled with ineffable glory, and "on His head are many crowns." Humanity seems proud of Him, and determined to do Him honour. Learning has laboured for ages with loving delight to explain the far-reaching and gracious words which flowed from His lips. Poetry, inspired by the history of His life and death, the perfection of His character, and the genius of His Gospel, has exerted all her powers to praise His holy name. The early Christians pourtrayed Him in the catacombs of Rome as "the Good Shepherd" coming down from the hills of Judah, the shepherd's staff in His hand, His hair wet with dew, and on His arm a helpless lamb which needs His gentle care; and from their time to the painting of "Christ in the Temple," Art has endeavoured to set forth the beauty and majesty of His form and character. Eloquence has woven her choicest garlands to crown His sacred head. Music has breathed her sweetest, loftiest notes in singing the glories of "the Messiah." Children are taught to lip His praise; and dying saints depart saying, "Lord Jesus, receive our spirits." Countless multitudes, who believe in Him, meet week after week on every side of the globe, in temples built to His name; and the burden of their worship is, "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father." "Unto Him that loved us, and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever."

The chairman concluded with a fervid apostrophe to the Saviour, and the expression of an earnest hope that He who was the Light, the Life, and the Love might guide the deliberations of the Assembly.

On the conclusion of Mr. Jones's address, the assembly gave vent to the devout feeling the address had inspired by singing with heart and voice, "All hail the power of Jesus' name."

After some preliminary business had been settled, the Rev. A. HANNAY presented the report. It was his first effort of the kind, and had been written with his usual care and comprehensiveness; it was very well received. In giving an account of their stewardship, the committee took occasion to remark that in no given year of the Union's operations did all the purposes for which it exists so occupy their attention as to call for pointed reference in the report, and that it would not be safe from any given report to argue the comparative essential importance of the several matters on which judgment was to be pronounced or action taken. The committee had, in the course of the year, prepared a revised form of the Constitution. They entrusted the work of drafting amendments to a special sub-committee composed in equal parts of town and country members. The changes are more considerable than the committee first contemplated, but not more considerable than was required to provide against the early recurrence of questions of constitutional change. In the matter of the Sustentation Fund, some of the country associations had given a general approval of the object, although expressing doubt whether opinion was ripe enough in the churches to justify action on the part of the Union. Necessity was, therefore, laid upon the committee to defer alike action and a definite report. The "Congregational Lecture" was next referred to, and it was stated that Professor Henry Rogers would lecture on "The Supernatural Origin of Scripture proved from itself," and Dr. H. R. Reynolds on "John the Baptist in relation to Christian Theology and Ecclesiastical Life." This announcement was received with loud cheers. The committee spoke hopefully of the volume of essays on Ecclesiastical topics, the arrangements for the preparation of which were now all but complete. The topics will be such as concern the life, the relations, and the work of the churches. The committee confidently believe that in carrying through the scheme they will render substantial domestic service to the Congregationalism of England. The supplement to the Hymn Book, deputation work, and public measures were next referred to. In reference to the latter point, the report stated that there was imposed upon Nonconformists a duty of vigilance with regard to the proceedings of Parliament, and at times of active interference by memorial, petition, or protest. The Elementary Education Bill was, in the judgment of the committee, a striking instance of the influence of an Established Church in vitiating the legislation of the country; and during its progress the utmost had been done to purge the measure of the evil leaven of denominationalism, which, in the interest of the Established Church had been intro-

* Mr. Jones's eloquent address is published entire as a six-penny pamphlet by Messrs. Hodder and Stoughton.

duced into it. The subject of University reform had also engaged the committee's attention, and the conviction was expressed that substantial justice would shortly be done in this matter. On Mr. Miall's motion the committee were of opinion that they should speak out; and they had adopted and published resolutions in which they asserted the great principles of religious freedom and equality for which they contend, and expressed their concurrence in the course of action which Mr. Miall had adopted. They also united with other Nonconformist bodies in summoning a meeting of the Nonconformists of London to support Mr. Miall's action. Delegates were appointed to the Triennial Conference of the Liberation Society. The committee expressed the hope that as the progress of enlightenment on all questions concerning the relation of the Church to the State was now rapid, and all Churches would probably ere long be equal in the eye of the law, the Congregational Churches would be found prepared to use wisely the enlarged opportunities of the new epoch in the service of Christ. (Cheers.)

The Rev. J. HUTCHINSON, Ashton-under-Lyne, moved the adoption of the report; and it was seconded by Mr. JNO. WILLIAMS, who said that there were differences of opinion upon one or two matters which had been referred to, but as the report of the committee, he could support it without reserve. The resolution was unanimously adopted.

The Rev. J. C. HARRISON, in a brief speech, moved that the Rev. John Kennedy, M.A., Stepney, be invited to occupy the chair of the Union next year. They had heard of Mr. Kennedy being a delegate to Scotland on a recent occasion, and how well he had fulfilled his trust. Twenty-six years ago he had come to London as a delegate from Scotland. He was as well received by the brethren here as he was by our Scotch friends recently. Thinking of his high worth and business habits, he (Mr. Harrison) had great pleasure in proposing that he should be Chairman of the Union. (Cheers.)

The Rev. Dr. STOUGHTON, in seconding the resolution, said, that in electing a Chairman, they conferred an honour and secured a service. Mr. Kennedy well deserved the honour, and he was sure that he would ably perform the service. "If," said Dr. Stoughton, "I were to speak for half an hour, I could only expand this idea, and with all my heart, therefore, I cordially second this resolution." It was carried by acclamation.

The Rev. J. KENNEDY, in response, said that he was very deeply sensible both of the honour and the burden; but, with their indulgence and prayers, and with the aid of the Great Master, he would endeavour to do his best, so that the Union should not suffer in his hand. He was no poet like Mr. Jones; but if he had no poetry, he, perhaps, had some logic; whatever gift he had, he would cheerfully devote it to the service of his brethren. (Loud cheers.)

The Rev. H. ALLON moved a welcome to Dr. Dexter and Rev. T. K. Beecher, and assured those gentlemen of the interest which Congregationalists took in the churches of America. Dr. Dexter was well known as an ecclesiastical historian, and his book on the Congregationalists was the best that could be read. There was no man of gentler habit, and it was a privilege to call him friend. Mr. Beecher had a big brother and sister, but he was worthy of the welcome which, no doubt, would be given him, on his own merits. Speaking of the welcome which he and his friends received in America two or three years ago, Mr. Allon said that the generous hospitality which they had received astonished them. (Cheers.)

Mr. H. WRIGHT cordially seconded the resolution.

The Rev. Dr. DEXTER was received with loud cheers. He said he counted it a very distinguished honour to be received as he had been, and he thanked the assembly most heartily. As the representative of the Congregational churches in the United States, the children of English fathers, he could not but feel the deepest interest in the Congregational Union. He had been comparing notes since he had heard the report of the position of Congregational churches in England and America. Last year in America they had 3,121 churches; in England there were 3,069; so that a balance was left in favour of the United States. Also, with regard to the number of ministers, they had a balance in their favour. It should be remembered, however, that the Congregational churches in America averaged about a hundred members each. The last year with them, in the United States, had been a peculiar one. It had witnessed the perfection of a plan of rounding their denomination into a central body, a delegated body from various States Associations. They had now a central body which would contain representatives from every church in the land. He hoped that they would have a regular delegation from England. (Cheers.) Last year was the fifth jubilee of the landing on Plymouth Rock, and had excited great interest. On this jubilee they became more and more convinced that Congregationalism was at the basis of all popular government. American as he was, he thought the English Government more truly popular than the Republican form. The "mitch-tax," in the immediate response that the Government had given to the popular mind, would in America have occasioned at least twelve months' agitation. Amongst other things that they had learnt in America during the last year, Dr. Dexter said that they had come to see that there was no good in verbal texts as sustaining religious orthodoxy; and, finally, he said

that, if any one imagined that the Alabama question had in any way made a real difference between Englishmen and Americans, it was a great folly so to think. (Cheers.)

The Rev. T. K. BEECHER followed with an earnest though highly humorous speech, and thanked the assembly for the welcome which had been accorded him.

The Rev. EDWARD WHITE next read an admirable paper, which we hope to give in our next, on "The Comprehension Theory," in which, with great vigour, he maintained that there was no chance of Congregationalists being "comprehended" in the National Church, at the same time that they desired to maintain friendly relations with that Church. The paper was loudly applauded, and no discussion followed.

The Rev. R. W. DALE moved that the assembly regarded the connection of the Episcopal Church of England and Wales, and one of the Presbyterian Churches of Scotland, with the State as a hindrance to the independence and free action of those Churches themselves; a wrong to those who, on principle, dissent from them, an injury to the interests of spiritual religion, a cause of distinctions inconsistent with the unity of the nation, and a difficulty in the way of impartial legislation in regard to some of the highest interests of the people; and were, therefore, thankful that, on the motion of Edward Miall, Esq., the question of disestablishing and disendowing those Churches was about to be brought before the House of Commons. In his own masterly style, Mr. Dale enforced this resolution, expressing his intense satisfaction that the Congregational Union had put it in its programme. The Rev. A. MACKENNA seconded with some admirable remarks upon the timeliness of the motion. The Rev. W. URWICK was the only speaker against it, which he thought untimely. This brought the Rev. E. MELLOR to the platform, who with great force and amid great cheering, supported the resolution. It was carried by acclamation. A paper by Mr. ALFRED BARNES, a very excellent one, on "The Training of the Young in Religion," brought the first session to a close.

THE DINNER.

A large company sat down to dinner in the Cannon-street Hotel. The Chairman of the Union presided, supported by the Rev. T. Binney, the Rev. Dr. Raleigh, the Rev. H. Allon, the Rev. Robert Moffat, the Rev. J. Kennedy, &c. The National Anthem was heartily sung. Mr. Jones having previously said that there were no more loyal subjects of Her Majesty living than the Nonconformists. The principal feature in the after-dinner speeches was that of the Rev. J. C. Harrison. He said he had to speak of something which as ministers very nearly concerned their own interests. Many present had families to whom they were anxious to give a good education. There were many who were unable to do this, and would be unable were it not for the assistance afforded by our valuable institutions. Speaking for himself, he was the son of a village minister, who had character, but no great means; although he got him into the middle of the Eton Grammar and right through the Assembly's catechism he should have fared badly in the matter of education, but for the Congregational School at Lewisham. (Cheers.) There he spent five years in the palmy days of the school's history. The school had recently added a new wing to its premises, though the efforts of Mr. Viney, to whom they were all indebted for the interest he took in the institution. (Cheers.) Twenty-five boys were added to the list of those already in the house. But the point which Mr. Harrison wanted to impress upon the attention of all present was that as ministers had girls as well as boys some provision should be made for the education of the former. There was great need for an institution for the training of ministers' daughters. They were the daughters of ladies; their fathers were well educated, and they were brought up under refining influences at home; but when their parents wished to perfect their education they found that they had not the adequate means. (Hear, hear.) It had been customary with some to receive the daughters of ministers on lower terms; but the plan, though kindly meant, was not desirable, and in fact did not work well. This matter had engaged the hearty attention of their beloved brother the Rev. W. Guest, of Gravesend. It had been put into his heart to establish an institution in which a middle-class school should do for girls what they have done for boys. (Cheers.) There would be an annual charge of 15s., but for this sum the best education on Christian principles would be given. When the movement was started, it had received great encouragement; but recently, in consequence of a letter in the Nonconformist newspaper the subscriptions had dropped off. Mr. Guest had received 160 replies from ministers expressing their approval of, and their gratitude for the scheme. A committee had been formed of a provisional kind, and it was their intention soon to hold a public meeting. A beautiful site near Gravesend had been purchased. It was a convenient locality and easy of access, and he was glad to say close to the residence of Mr. Guest. He (Mr. Harrison) had been tempted to bring this subject before the brethren, however imperfectly, in the hope that they would be interested in it, and do their utmost in co-operating to carry out a scheme which, undoubtedly, would have great beneficial results attached to it. (Cheers.)

The Rev. W. GUEST said it was matter of much satisfaction to him to find the movement which had

been commenced during Mr. Harrison's chairmanship, had received his cordial support and that of many ministerial brethren. He read extracts from letters expressing cordial sympathy.

The Rev. J. VINEY said a few hearty words in advocacy of the Congregational School at Lewisham, and the Rev. ROBERT MOFFAT, who was loudly called for, expressed his gratification at being present during the proceedings of the day. The venerable missionary received an enthusiastic greeting from the company.

THE IRISH EVANGELICAL SOCIETY.

The annual meeting of this society was held in Finsbury Chapel on Monday evening last, under the presidency of Mr. Charles Reed, M.P. He was supported by Mr. Thomas Chambers, M.P., the Rev. W. Tarbotton, Secretary, the Rev. W. Roberts, the Rev. G. Pritchard, the Rev. J. White, the Rev. J. H. Wilson, the Rev. J. Wesley, Mr. James Scrutton, the Rev. A. M'Auslane, &c.

After a hymn had been sung, and prayer offered by the Rev. J. H. Wilson,

The CHAIRMAN said that he was present to testify his conviction that there were no men more worthy than those who were doing their work in Ireland. He fervently wished that people would feel a deeper interest in those places which were close to them. Ireland was not so far off; but Italy and France, and other places of summer resort, had greater attractions for the many, and the result was that almost every meeting was more attractive than one for Ireland. It was a part of the kingdom almost unknown to Englishmen; but if they were to visit it, then they would never fail to feel an interest in it. (Cheers.) He knew Ireland very well, and in consequence of that, he felt the importance of the work done by the Irish Evangelical Society. The great work done in Ireland was done by Congregationalists. They had never had *Regium Donum*, or Government money; they had not needed it, and they did not need it now. They were dependent on the offerings of Christian willingness. The work was advancing satisfactorily, much more satisfactorily than formerly. A change was passing over the country, and ere long he had no doubt that the harvest of many years' sowing would show itself. He regarded the work of the laity with great satisfaction. Party feeling ought to be set aside in the grand desire to set aside everything that would interfere with the scriptural education of Ireland. One thing was encouraging: they had no efforts made to disseminate a semi-Popery throughout Ireland. It was from Popery that Ireland was to be delivered, and, therefore, there was no place for Ritualists. The Church of England was pure in its character and doctrine throughout the country. He believed that if more were known of Ireland we should do more to assist the spread of evangelical truth throughout its length and breadth, and help on that union which ought to be found existing amongst all those who have received the Gospel. (Cheers.)

The Rev. W. TARBOTTON (the secretary of the society) read the annual report, which, after referring to the generally hopeful state of things in Ireland, where all the Protestant churches are full of activity, stated that the last year's labours of the society had borne fruit and furnished them with fresh inducements to labour more earnestly for Ireland's good. Reference was made to the work of the Rev. A. Dunlop at Zion Chapel, Dublin, who has been cheered with a revival of God's cause there. At Kilmainham, in the suburbs of the Irish metropolis, under the auspices of the Rev. T. A. Clarke, great interest is being awakened among the populous district around, and vigorous efforts are being made for the improvement, if not reconstruction, of the chapel. At Kingston the Rev. J. B. Wylie "is hopeful that brighter days are near at hand." At Limerick "the Rev. G. P. Jarvis is indefatigable in his devotedness. His people, too, emulate him in the desire to be useful. Some of them regularly visit the shipping; and, in addition to services they hold on board, bring numbers of seamen to the chapel." At Cork the Rev. W. Fox "speaks hopefully," and at Armagh the Rev. E. H. Reynolds has just accepted the pastorate. The Rev. A. Morrison, at Belfast, in carrying on a successful work, and his agencies are flourishing, and quite a revival has begun. At Galway the Rev. J. Kydd is greatly hindered by the most intolerant forms of Popery which there obtain. At Newry the Congregational cause remains at a low ebb. The Rev. D. Fletcher labours actively at Moy, and at Youghal prospects are improving. Gratifying reports have been received from Donaghmore, Ballycraigy, Strad, Coleraine—"the scene of much spiritual prosperity"—Carrickfergus, and Lisburn, where a church has been lately formed. Several of the then ministers attend to half-a-dozen or more out-stations, where the Gospel is preached. At Strad there are fifteen flourishing day and Sunday schools. The society also employ local and general evangelists—half-a-dozen of the former—who are believed to be doing "extensive good." It is stated that the general evangelists are pursuing their important and sometimes self-denying work with untiring assiduity, and with many evidences of the Divine favour.

The Rev. George Wight, having as his district the province of Munster, has, during the year, dispensed the word of salvation to multitudes throughout the counties of Cork, Kerry, Limerick, and Clare. Mr. Church, in like manner, general evangelist for Ulster, has scattered the seed of life broadcast throughout many of the counties of that province. Several thousands of whom not a few are in out-of-the-way and neglected

places—have heard the Gospel from his lips. And, as the result of the labours of both these servants of Christ, many immortal souls, it is believed, have, through the Divine blessing been awakened and saved. These two brethren have many opportunities of proving the growing spirit of brotherly love among the denominations. It is no uncommon thing now for episcopal clergymen to attend, and take part in, their services. Convinced of the great and growing importance of this peculiar kind of agency—especially in the state of ecclesiastical transition in which Ireland now is—the committees are very desirous of employing it yet more largely. They dare not, however, incur further responsibilities in addition to the new ones already undertaken in this respect without some indication that the friends of the Saviour will sustain them in their action. Let but their constituents supply them with 500/- per annum, additional, for this work, and they will be encouraged to provide general evangelists for all the four provinces of Ireland.

The report concludes by a reference to the finances of the society, which have been satisfactory, the receipts having been beyond the average of several preceding years. But more help is imperatively needed in order to meet even the society's present scale of responsibilities; much more, if those responsibilities are to be enlarged.

Mr. T. CHAMBERS, M.P., moved the adoption of the report. He said he was one of those who had never visited Ireland, and he therefore could not feel the deep interest in her people which the chairman had expressed. That strip of silver sea between Holyhead and Kingstown had, he believed, a great deal to do with people's not going to Ireland. He believed that he should have a hearty welcome if he went to Ireland; and from the time he had presided at the annual meeting of this society, although he had been somewhat strongly censured in 1853, he now felt the deepest interest in Ireland's welfare. The work of the society exhibited as much courage as any other society. It was at work in a land where Christianity was at a discount. Whatever might be said of the faults of the Irish, they were earnest and conscientious Catholics; but, as a people, they were most difficult to get at. It said much for the Congregationalists of Great Britain that it was their aim to spread Protestant Christianity among a people like this. They were not less courageous because, as Congregationalists, they contended against both the Popish and Irish Church. There were two reasons why Congregationalists should do their work in Ireland; it was adapted to the condition of the people, and what they did was being well received by them. The change in Ireland had brought about brotherly feeling among Episcopalian and Congregationalists. This was what was wanted in England, where there should be an interchange of pulpit. Why should not Dean Stanley and Mr. McAuslane exchange pulpits? If the people of this country could be brought to the conviction that the Act of Uniformity should be removed, they would do far more than they were at present doing. Now that the country was beginning to show signs of the Society's work in it, there was a powerful reason for renewed effort and zeal, and certainly there should be no falling off in the funds. The cash statement, after all, was one of the tests of the Christian feeling of people towards a society, and he hoped to hear of a more liberal balance-sheet from the Irish Evangelical in 1872. (Cheers.)

The Rev. W. ROBERTS, in seconding the adoption of the report, said that it might appear something like an impertinence in him, who knew so little of Ireland, to address the meeting. Yet, there was a certain fitness in Englishmen in striking the keynote, and in a meeting being held in London for the Irish Evangelical Society. He believed it would be the best policy on the part of all who worked amongst Romanists to abstain as much as possible from controversy. And we should not be too impatient about results, but work in faith. He was perfectly aware that the city of Dublin was no fair specimen of the religious life of Ireland in connection with the Congregational churches planted in the land. He quite understood that in Belfast there were Congregational churches in great vigour and prosperity; yet, he was saddened to see the state of things in Dublin. There was the capital of the country, with a population of many thousands, and there was a handful of Congregationalists in a disfigured chapel. As he walked through the streets of Dublin he came to the conclusion that every English Nonconformist ought to see in vision a man standing by day as well as by night, a man of Ireland standing and praying "Come over into Ireland and help us." Of course he did not mean that Nonconformists should as a body go thither, but that through their representatives they should see that the country received substantial help at their hands. Yet, the report contained much that was encouraging. Men were at their post labouring under great difficulties and hopeful of success in the future. This was matter of congratulation, and he could, therefore, heartily second the adoption of the report.

The resolution was unanimously carried.

Mr. Charles Reed, at this stage of the proceedings, was obliged to vacate the chair for the House of Commons, and Mr. James Scrutton presided.

The Rev. A. M'AUSLANE, in an earnest speech, moved the second resolution, which rejoiced at the successes of the mission, and expressed the hope that its action would be more vigorous than ever. He believed that the greatest enemies of Ireland were the Roman Catholic priests. Instead of teaching the truth of Christianity they were reviving the superstition and errors of the ages, pointing to the Crucifix instead of the Cross, to saints instead of the Saviour. He thought the society, which

was spreading evangelical truth throughout Ireland, was worthy of the best support. If it had more support, it would do a greater work, and we should hear of more cheering results. English people should feel a deeper interest in the spiritual welfare of Ireland, and should make some sacrifice to spread the truth there. (Cheers.)

On Mr. Scrutton leaving the chair, it was occupied by the Rev. Mr. Roberts.

The Rev. J. WHITE, of Belfast, seconded the resolution. He said the result of the disestablishment had been to produce a greater amount of unity among Protestant Christians. He was invited to the Episcopalian meetings and Episcopalian attended his meetings. He recommended not so much controversy as preaching a full Gospel. He assured that its reception would destroy Popery. He showed that progress was resulting from the operations.

The Rev. JOHN P. WESLEY moved a vote of thanks to the chairmen, and bore testimony to the good work done by the evangelists whom he wished to increase. He hoped the cause in Dublin would not require pecuniary aid from the society; aid would be wanted for the labours of evangelists in neglected districts.

The Rev. G. PRICHARD briefly seconded the resolution, which was carried unanimously.

Correspondence.

DISENDOWMENT.

To the Editor of the Nonconformist.

DEAR SIR.—In your editorial comments on the proceedings at last week's Conference you ceded the course I took in proposing a resolution on Disendowment with the policy of the Executive Committee of the Liberation Society.

Permit me to remind you that the Executive Committee have not been reticent or reserved on this question. In a prospectus lying before me and issued by the Executive I find this paragraph "The Society does not advocate any interference with churches built by churchmen with their own money, or with endowments, or other property, which are known to have been devoted by Episcopalians for Episcopalian purposes." My resolution was simply intended, as I said in my speech, to express the approval of the Conference of this declaration of the Executive Committee.

I must ask the favour of the insertion of this letter as your readers who did not read the report of last Tuesday's Conference would in all probability conclude that I had acted in opposition to the Executive Committee, of which I had, and still have, the honour of being a member.—Yours truly,

CHAS. WILLIAMS.

Acerington, May 8, 1871.

THE QUESTION OF ENTAILS.

To the Editor of the Nonconformist.

SIR.—In reference to an article of mine in your last week's paper, on entails and settlements of land, I beg to call your attention to the Law Reports of this day.

The real property of the late Sir John Soane, was entailed on the issue of either of two ladies, now aged 57 and 52 years. An application has just been made to the Vice-Chancellor, for leave to sell some part of this entailed estate, on the ground that neither of these ladies could have children. The Vice-Chancellor is reported to have refused permission, stating that a lady, six years older than the younger of these two ladies, once had a child, after an order had been made by the Master of the Rolls, under the presumption that she had passed the child-bearing age. Sir John Soane died in 1837. The youngest of these ladies, on whose issue his estates are entailed, may live to 90, that is thirty-eight years longer. Thus an estate is locked up for seventy-one years, during which long period no living person can deal with it. In a thickly-populated country, with a large amount of capital and labour seeking employment, how can such "entails and settlements" be justified?

Yours,

CHRISTOPHER NEVILE.

Athenaeum, May 6.

THE DIVISION ON MR. MIALL'S MOTION.

Motion made, and question put, "That it is expedient, at the earliest practicable period, to apply the policy initiated by the disestablishment of the Irish Church, by the Act of 1869, to the other Churches established by law in the United Kingdom:"—(Mr. Miall)—The House divided: Ayes, 89; Noes, 374.

AYES.

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Ecclesiastical Affairs.

THE DEBATE OF MAY 9.

WE have no intention this week of dealing exhaustively with the arguments urged on Tuesday se'nnight against the Disestablishment of the British Churches. We shall not, therefore, characterise them as we think they deserve. Our present purpose is simply to point out some of the leading features of the discussion, and to note the more prominent of the effects it has evidently produced. Foremost among the latter is the new position which the question may now be said to have gained once for all.

The disestablishment and disendowment of the British Churches, or, as it used to be described some years ago, the separation of the Church from the State, thanks to the persistent and indefatigable efforts of the Liberation Society, has for some time past been a subject to which most moderately educated Englishmen have given some attention. The most earnest attempts have been made by the promoters of this moment for religious equality, to keep it clear of all sectarian motives. With very trivial and occasional exceptions, they have succeeded in doing this. But, however broad might be the ground upon which they based their operations, it is not to be denied that, chiefly owing to the negligence or the contemptuous indifference with which their labours were treated by public men, the reputation for breadth of purpose and catholicity of spirit which they acquired, fell very far short of the facts on which it might have rested. To the last, it appeared doubtful how far it would be possible to secure a grave Parliamentary discussion of the subject, free, for the most part, from sectarian bitterness of feeling, and raised above the range of party spirit. If the debate on Tuesday se'nnight has done no other service to the question it involved, it has certainly succeeded in this—it has lifted the whole movement into a higher place than any which its most ardent friends could have anticipated that it would soon reach. It has now assumed the aspect of a grave national question. It has entered into the domain of practical politics. It is a subject which those who a short time ago treated it with levity and banter, now think fit to encounter with worthier weapons—with argumentative power and skill, and with a seriousness of tone betokening that the controversy merits the highest efforts on both sides.

The tone of the debate was most remarkable. We do not speak now of that which pervaded

the speeches of the mover and the seconder of the motion, but which animated those delivered in support of the Church, by the greatest lawyer in the House, by the Secretary of State for the Home Department, and by the leaders of both the great political parties. The question remains to be settled hereafter as to the side on which lay the preponderance of argument, but the great thing to be noted is that it was a contest in which the artillery of argument was plainly relied upon on both sides. The courtesies of discussion were never forgotten. The concessions due to facts and to recognised principles were made with frankness and with candour. The fight was a real one, but it was conducted with a highmindedness, and a disdain of petty manœuvres, which lifted it clean out of the every-day range of Parliamentary warfare. Moreover the spirit of the House of Commons has been caught by the Metropolitan Press. So that it has happened that the first discussion in the House of Commons of one of the most exciting questions of the age, passed off, not only without provoking ill-temper for the time being, but in a manner that gives us some hope that it may be brought to a conclusion under the dominant influence of the highest motives by which human nature can be governed.

Mr. Miall, in his reply, spoke of the silence and attention with which he had been listened to by his opponents as an illustration of the high deliberative qualities possessed by the House of Commons. We cannot forbear adding a word or two in support of this position. It ought to be borne in mind, and especially by the friends of religious equality, that the out-of-door movement, represented by the hon. member for Bradford, is directly antagonistic, not only to the traditional prejudices, but, in many instances, to the religious views and feelings, of the majority whom he addressed. They must have been sorely tempted at times to give combined and unequivocal expression to the disapprobation which some of his statements could hardly have done otherwise than arouse in their minds. The self-restraint they imposed upon themselves throughout the night, not only did them honour, but did honour also to the legislative assembly of which they were a part. Had they chosen, it would have been quite easy for them to render serious discussion of the question, for that evening at least, virtually impracticable. Such an amount of noise, of contradictory cries, of all those indescribable methods for putting down the discussion of disagreeable topics, as may be fairly said not to be unknown in the experience of the House, would have sufficed to destroy the moral effect of the debate. But the patience of the House was indomitable. It appeared to be sensibly affected by the solemn character of the object in dispute, and the debate took, perhaps, one of the highest forms which has ever characterised Parliamentary warfare for many a year.

The general effect which the debate will have upon the country will depend very much upon the use made of it by the friends of religious equality. They will frankly accept, we hope, the not unfriendly challenge of the Premier, who closed his speech by admonishing them that "if they seek to convert the majority of the House of Commons, they must begin by undertaking the preliminary work of converting the majority of the people of England." Happily, this will be no novel enterprise for

them. They have already more than half accomplished their work, and what occurred in the House of Commons on the 9th of May will mightily assist them in their future efforts. The new political *status* which the question has assumed, while it will not diminish, but increase, the necessity of their labours, will tend to render those labours more successful. Far more than has ever before been the case, the contention will in future turn upon the real merits of the matter in dispute. If, as they believe, the case they have to maintain is logically invincible—if reason, justice, and religion seal it as their own—great as may be the disadvantages with which they have to contend, their ultimate success is assured, and the nearer they approach the goal, the greater will be the power which they will be able to wield. Let them, however, do their best to use their force persuasively. The less of heat there is in their utterances, the more deeply they will sink into the hearts of their opponents. What still remains to be done—and it assumes gigantic proportions—will need to be done on the broadest possible platform—and all the bitterness of political, and, still more, of sectarian warfare, will, we are confident, be eschewed as beneath the dignity of the question which they are intent upon carrying to a triumphant issue.

BEHIND THE CLOCK.

THE clock of the House of Commons is an institution. Like the moon over stormy waters, it looks placidly down on the rough billows of debate, bearing silent witness to a power which sways all tides of opinion, and which the angriest waves must obey. To it prophetic senators lift the emphatic finger, when they would make solemn appeal to the flight of time and the inevitable march of destiny. At the hint of this imperial clock the exuberant fountains of eloquence are dumb. A glance at its passionless but inexorable face has proved the hopelessness of the peroration so elaborately prepared, so carefully committed. The hour is come; the order of the day is imperative; the miscalculating orator stammers, huddles up his thoughts and subsides.

Illi membra novus solvit formidine torpor;
Arrectaque horrore comm, et vox faucibus hascit.

Over the clock sit exalted the distinguished strangers, whose luxurious leisure raises them above considerations of the hour, and who look down like the gods,—not of the theatre but of the Epicurean heaven,—amused spectators of a conflict, the practical bearing of which is "one of those things that no fellah can make out." Behind the clock too is the British nation, squeezed into insignificance in the august presence of its "obedient servants," who from time to time "have the honour" to solicit its suffrages, and who are now sublimely oblivious of its presence, unless when some honourable and morbidly sensitive member calls their attention to the fact. Yet, truth to tell, never is the high courtesy which so pre-eminently distinguishes Parliament more gracefully or pleasantly manifested than in the experience of an unaccustomed visitor, who may chance to have an acquaintance with members on opposite sides of the House. The cross-glances, which such a visitor obtains of the state of feeling in the House, are like the sights taken from opposite ends of a surveyor's base line; they enable him to judge the distance of any "objective point" in politics much better than when he looks through the eyes of his favourite editor alone.

When, with the omnipresence of an impersonal press, we cast our eyes over the memorable scene of Tuesday, May 9th, we could not help asking ourselves which portion of this crowded assembly best knows the time of day? Is it those behind the clock or those before it? In

the latter category we don't include the ladies—heaven bless them! Behind their gilded wires they look so like birds in a cage, that it would have seemed quite natural had the monotony of debate been relieved by some outburst of song from above. Nor do we include the reporters for the press, whose only standard of time in the stress of their occupation must be the approaching hour of publication. But taking these pensive bishops, these learned deans, these ardent Liberationists and these country visitors on the one hand, and that honourable House on the other—to which should we look for the clearest reading of the clock of destiny? That there is a certain difference in the tone of discussion outside of the House and in, is tolerable clear. But in spite of the heavy plalau which interposed its ponderous weight the other night to repel the resolution, we have a strong impression that the House is politically as well as literally in front of the clock. It knows what hour is approaching, but it does not care to count the minutes that remain.

We do not at all wonder at this, nor do we complain of it. The House of Commons is usually elected to deal with questions which are immediately within the purview of the electors. Rightly or wrongly, few candidates feel at all bound even to make up their minds on questions which are not directly at issue. Other problems may be looming in the distance, but they do not agitate the electors, and even should the candidate be interrogated concerning them, a very ambiguous answer will suffice. If, then, such problems should be unexpectedly presented and should threaten to press for solution, candidates of this class, who are now members, will necessarily vote for delay, and therefore swell the apparent majority of Conservative obstructives. On such questions, then—and the disestablishment of British Churches is manifestly one of this kind—it is the tendency of Parliamentary opinion to be gathered not so much from the votes given as from the speeches delivered. Judging by this criterion, the friends of the Liberation movement have every reason to be satisfied with the great debate. As we pointed out last week, not one of the opponents of the resolution, unless it was Dr. Ball or Mr. Scourfield—of whom we beg pardon if we have not done justice to the heat or weight of their respective arguments—not one stood up for the Establishment as a thing that ought to be and must be, on the grounds of justice and right. Now, it is all very well for solid country gentlemen to take comfort from the antipathy of the House of Commons to "abstract principles." But the history of their own times might teach them that the House soon grows weary of sustaining any institution or law which is acknowledged to be at variance with principle. Abstract principles, like physical laws, have a persistent habit of embodying themselves in the form of practical facts, the nature of which was never understood until the principle was pointed out. And the highest form of political movement is that which, like the great anti-corn law agitation, begins by defining a principle, proceeds by pointing out its numerous illustrations in the actual life of the nation, and succeeds by making legislation difficult or impossible until the principle is carried out by Government. Now, when the principle is acknowledged by Parliament to be correct "in the abstract," we are not far off the last stage. And if we may judge by the speeches of our opponents, that is precisely the position of the disestablishment question now. The case lies in a nutshell. Religious equality is acknowledged on all sides as "an abstract principle" of justice. And if any one supposes that, because our legislature is practical rather than philosophical, it will for any length of time defend an institution which sets that principle at defiance, he misreads the whole course of English legislation for a generation past. He does more; he misunderstands the real nature of that practicality on which he depends. For after all, it is only the highest exhibition of rough English common sense, which is affected by nothing more readily than by considerations of justice, when embodied in a definite case. Mr. Disraeli may exalt the governing powers of rhetoric at the expense of those of logic, and he is a man who ought to know; yet the annals of Parliamentary oratory would seem to show, as in the case of Mr. Bright, that only the rhetoric which has a strong backbone of logic is any real power in debate.

The speeches of Mr. Bruce and Mr. Gladstone indicate clearly enough that the majority of the House, as represented by the Government, know well enough that the hour is at hand. We do not in the least sympathise with the ironical cheers which greeted the former when he declared that disestablishment "was a subject on which no Government should attempt to legislate without the assurance of success." There seems to underlie these words the thought

that no Government can undertake so vast a question, unless brought into power for that very purpose. And this we take to be perfectly correct. We do not in the least expect to see this matter settled until it has been, perhaps more than once, made the foremost question in an appeal to the country. But looking from behind the clock, we see ample indications that scores of "noes" will be easily converted into "ayes" at the general elections of the future.

Turning from the present House to the public who are looking on, we find much reason to think that while the former vaguely owns the hour to be at hand, the latter are anxiously counting the minutes which yet remain. If we may judge by the spirit of the press, of which we give numerous illustrations to-day, the question of disestablishment is felt to have been transferred from the class of problems looming in the distance to that of those which press for immediate and practical consideration. From the wild shriek of the *Standard* to the calm and judicious utterance of the *Examiner*, the recognition of this fact is almost universally prevalent. Whatever may have been the case in the past, we venture to predict that henceforward no candidate for any new Parliament will escape close interrogation, not only as to his abstract opinions, but as to his immediate intentions on this question. The conflict will be one of the greatest, perhaps the greatest, which has agitated this country since the first Reform Bill. The feeling is certain to be intense. It may become passionate and bitter. We cannot help it. A wrong exists, and must be righted. It impedes equal legislation; it complicates educational difficulties; it diverts the most magnificent public possessions in the world to the sectarian objects of half the population; it imposes a penalty, less coarse, but not less real, than fine and imprisonment, upon conscientious separation from the dominant Church; and the one "good burial bill" that we require, is a provision for its decent interment.

THE FOURTH ESTATE ON MR. MIAIL'S MOTION.

We give below as full extracts from the daily and weekly newspapers on the disestablishment motion of the 9th as we can find room for, comprising the opinions of a large number of journals. It will not escape notice that the chief Ritualist organ calls for union among Churchmen in the presence of the "Spoliator," and that the principal Romish organ declares its hostility to the movement. Among the Liberal country papers there is remarkable unanimity of opinion in favour of full religious equality; the most influential journals being the most cordial, and all, with rare exceptions, regarding the motion as the beginning of a movement which will only end in the separation of Church and State. We have met with only two Liberal papers decidedly hostile. We take this to be, in some respects, an indication that public opinion is ripe to enter upon this great controversy. The extracts, brief though they necessarily are, given below, might be read with no little profit by the leaders of the Liberal party. The *Freeman's Journal*, it will be seen, endeavours to explain, somewhat lamely, as is admitted, the defection of the Liberal Catholics on the division, and the *Dublin Express* invites the envious attention of English liturgical revisionists to the comparative ease with which that work is being carried out by the Episcopal Synod in Ireland.

The *Times* of Tuesday, the morning of the debate on Mr. Miall's motion, had a remarkable preparatory article, in which it was confessed that the object at which it aimed was only an affair of time. In fact, the Church of England is being disestablished, piecemeal, indeed, but effectually, and not slowly. The more jealous and sensitive members of the Church of England already feel themselves the subjects of a painful and tedious operation, which some of them would wish us to interrupt others to finish altogether, so as to put them out of pain. But that the work of disestablishment is in progress, even this very session, cannot be disputed, the only question being as to the pace, which is not fast enough for Mr. Miall. That really is the question for Parliament. It is scarcely possible to doubt that this century will see the consummation Mr. Miall so devoutly wishes. In the face of the great changes at home, and the still greater changes abroad, in the face of Papal disestablishment itself, we cannot expect anything else. As things are, the Church is being trained to independence; it is being weaned from supremacy and dominion; one by one it is losing its titles, weapons, and prerogatives. Wait till its education is completed. On Wednesday the leading journal, after some compliments to the mover of the resolution, admitted that it was possible to conceive a more dignified, a more philosophical, and even a more beneficial arrangement than that which now regulates the relations of Church and State in this country, and that the

existing arrangement involves certain religious, moral, and material disadvantages; but remarks that such reasons as these have never yet been sufficient to induce the House of Commons to undertake a reconstruction of our institutions. We invariably put up with things as they are as long as we can endure them. There is no call at present for such perilously large measures as Mr. Miall advocates. If the time should come, as it may, when the purposes to which Church funds are applied shall be distasteful to the great majority of the people; if the Church itself should be so rent by internal discord as to be incapable of doing its practical work effectively, there would then arise a tangible injustice similar to that which prompted recent legislation in Ireland. But this Mr. Miall himself does not venture at present to allege. It is impossible not to see that there are influences which may tend sooner than we are wont to suppose to these results. They may die away; they may increase. But there is no statesmanship in anticipating events, and there is certainly no English statesmanship in venturing on immense problems of reconstruction without positive necessity.

The *Daily News*, which made special efforts to report the debate at considerable length, has had three successive articles on the subject. In the first our contemporary urged that the principle laid down by Mr. Miall that a man "suffers injustice at the hands of the State when the State places him at a disadvantage on account of his ecclesiastical association or his religious profession," is fundamental to modern Liberalism, and is fatal to Church Establishments. It is a vital principle of modern thought which is gradually wearing away the very foundations on which all religious exclusion rests. Very few who heard Mr. Miall, and saw the reception his speech met with on the Liberal benches below the gangway, could have much doubt of the eventual adoption of the policy he recommends. There was probably a wide-spread conviction in the House that Mr. Miall was merely before his time; that his motion pointed out the path in which the legislators of some years hence will have to walk.

In a second article the *Daily News* remarks that the complete answer to Mr. Disraeli's strange assertion that the separation of Church and State is a new and untried condition of national life is found in the example of the United States, a country where religion is valued for its own sake, and exerts an influence on public and social life not inferior, to say the least, to that which State Churches have created in Europe. *Apropos* of Mr. Gladstone's speech it is said that if anything future can be considered certain, it is that modern society is in possession of a principle which, without invalidating one of the facts upon which Sir Roundell Palmer, Mr. Disraeli, and Mr. Gladstone dwell so complacently, will overturn every State-Church as soon as it is explicitly evolved and clearly apprehended.

That principle, summed up in the cry for "Religious Equality," Mr. Gladstone never noticed. Nevertheless, it is a power before which Premiers and Parliaments will have to bow, for it can accomplish that work which Mr. Gladstone commanded to the member for Bradford. It can convert those majorities which Ministers always take great pains to win, and do not know how to preserve. All the admirable things which were said of the Church of England on Tuesday night may be most fully admitted; but, imposing as they are, they do not form a reason for placing any man, whatever his creed, at a disadvantage on account of his religious profession or his ecclesiastical associations. It is by the standard of this doctrine that the great question of Church Establishments will have to be tried before the tribunal of English opinion, and the leaders of all parties in the House of Commons know well enough what the issue must be. It is not the part of Ministers to anticipate by rash action or premature declarations the moment of fruitful action; but it is important that the leaders of the Liberal party should be alive to the direction in which events are tending. Mr. Disraeli urged the House of Commons on Tuesday to give such a vote as would indispose the friends and supporters of Mr. Miall's motion to renew it on future occasions. But it is evident that we have entered upon a conflict which will be waged until it is carried on to its natural conclusion. Year by year the battle will be fought less and less as a contest between the Church and Nonconformity, which it is not in its essence, but as a question of "religious equality," the indispensable condition of religious freedom and inter-ecclesiastical peace. That on a question hitherto so unfamiliar to the Legislature a compact minority of eighty-nine should have been found to support a motion for disestablishment, is certainly a fact for English statesmen to weigh and consider.

In a third article our Liberal contemporary says that on Tuesday last week the House of Commons was governed by rhetoric, and not by logic. But rhetoric is unstable. It is possible, and indeed, judging from the past, in the highest degree probable, that the best rhetoric in the House of Commons, though wielded on Tuesday last against the disestablishment of the English Church, will in some not distant session of Parliament be used with even greater effect in its favour. It is to-day the ally of Mr. Disraeli and Sir Roundell Palmer; tomorrow it may be enlisted on the side of Mr. Miall and Mr. Leatham.

In the meantime, it is to be deplored that Mr. Gladstone should place obstacles between himself and the goal to which he is tending, in order that he may afterwards break them down or overstep them. It will be strange if his course with respect to the English Church questions differs from that which he has pursued with regard to Free Trade, Household Suffrage, the Ballot, University Tests, and last of all, Women's Votes. Mr. Gladstone very truly told Mr. Miall on Tuesday night that before he could convert a majority of the House of Commons he must convert a majority in the

country. When these results have been attained, we shall be surprised if the Prime Minister is dissentient.

The *Pall Mall Gazette* does not think the country "more likely to fall in love with the political activities of one set of persons than of another." In a second article it says Modern Thought is a rising flood which, if it rises high enough, will drown all the Christian congregations in their churches, and is working far more rapidly, and with far more deadliness of effect, against the most fundamental ideas and the most cherished aspirations of Christianity than ever Nonconformist notions worked against Episcopal and State Churches. It therefore suggests to religious communities to combine to sink their little envious differences, and rather seek to sustain than to enfeeble each other in presence of their insidious, deadly foe.

The *Echo* seemingly anticipates the Liberation Society's ultimate success, but has ascertained that "the people at large" do not care to remedy a grievance which they believe to be theoretical so long as more substantial grievances clamour for redress.

The *Telegraph* remarks that if the same terms were granted to the Church of England in the event of disestablishment as were awarded across the Channel the English Church might be set free from the control of the State with something like eighty millions sterling in its coffers. Does Mr. Miall seriously believe that the separation of Church and State under these circumstances would necessarily make the Church of England more tolerant or put her really on a social equality with the Nonconformists? Another fallacy in Mr. Miall's reasoning was the allegation that the State "selected" the Church of England as "one church from among many." The truth is, that when the State adopted the Church of England as representing the religion of the nation, there was no other religious body to compete with her. This is an important element in the case; for the question is not whether it would be wise and right, under the circumstances of the present day, to select the Established creed as the recognised religion of the State; but whether, being established, and having her roots buried beneath and around a large portion of the fabric of society, it would be possible to disestablish the Church without shaking the foundations of much that Dissenters and Churchmen alike hold dear.

The *Post* observes that the Nonconformists have made the mistake of supposing that the disestablishment of the Irish Church was the initiation of a policy. So far from its possessing that character, one of the principal collateral arguments which was urged in support of it was that it would have the effect not of weakening but of strengthening the Church of England. It did not raise the question of Establishments, but of the anomalous position of a Church imposed upon an unwilling country by extrinsic power.

The *Standard* contends that the utter weakness of the whole case of the Dissenters could not have been more perfectly and completely exposed than by the debate of last night. It is impossible not to feel that the movement of which Mr. Miall has made himself the champion is a movement of pure "envy, hatred, and malice, and all uncharitableness." The Dissenters do not pretend that they suffer anything by the Church's existence, or would gain anything by her overthrow. Their complaint is, not that they suffer, but that others enjoy. Their demand is, not that anything should be given to them, but that that which they cannot and will not enjoy shall be taken from others. To such a spirit no tenderness, no concession, is due.

"M.P.," writing to the same journal, says:—"There is hardly a large town in Great Britain that is not represented among the 'Ayes.' This is the real danger to which the Church of England is exposed—the hostility of the electors in the great centres of population, where demonstrations are so easily organised against her by demagogues. A vigorous effort must be made at the next general election to obtain possession of these large towns. Some of them already return one Conservative member, and this ought to encourage us to attend to the register with a view to winning more seats. Only two English county members, both Beaumonts, voted with Mr. Miall. Mr. Disraeli was right when he said that the Church is 'predominant' in the English counties."

The *Globe* says that Mr. Miall's bitterest opponents must freely admit that he performed a very onerous and unpopular task with immense tact, and in a conciliatory tone and spirit that was hardly to be expected. Moreover, the justice must be done to him of saying that, probably, by imposing upon himself the duty of pressing forward the views of the Nonconformists of the country against the Church Establishment, he has for ever destroyed the chance or likelihood of his sitting for Bradford in another Parliament. No one can deny the noble-minded self-sacrifice that has actuated him; but, while admitting the high motives by which he was urged on, as to the unwisdom and impolicy of his motion very few but Dissenters themselves can have but one opinion. Mr. Miall was listened to last night with a respect and attention that at the end of the evening called forth from him a warm acknowledgement, and at the conclusion of his able speech he was heartily cheered.

THE LONDON WEEKLIES.

The *Spectator* admits that there were strong points in Mr. Miall's speech, but that, in both his address and that of Mr. Leatham, with all their high measure of success, there was a marked ab-

sence of what, for want of a better word, is usually called popular weight—not conviction, or breadth of view, or taking and effective form—but that sense of uttering the full and urgent belief of a large and increasing multitude which often vivifies a very poor speech into importance, and the absence of which will sometimes make a very able speech dwindle into comparative insignificance. The *Spectator* asks whether, as to Mr. Miall's chief argument—the inequalities which necessarily arise out of the alliance between Church and State—there is not this answer, that these inequalities—real evils though they are—are no more of injustices, probably not so much, as the social inequalities which spring from the recognition of hereditary rank? Till we abolish the Peers and the Crown for the sake of removing every trace of social inequality, it seems rather fastidious to harp so much on the necessity of abolishing a State-Church solely for the sake of extinguishing every trace of religious inequality. But is there the least chance that the disestablishment of the Church of England would eradicate those distinctions of caste and fashion and social grade which now influence and adulterate the desire for truth? Is it not certain that the Churches of the higher sections of society would still have these spurious advantages over the Churches of the less cultivated sections? Mr. Disraeli (*the Spectator* says) struck the true note when he pointed to a very different remedy from Mr. Miall's—when he said that though it was quite true that the nation has outgrown the Church, fifty years ago the nation had outgrown the State, and that no one thought that a reason for disestablishing the State. Was there not, he hinted, precisely the same remedy now? Could not the Church be widened so as to again comprehend the larger part of the nation, instead of making the growth of the nation a reason for rending the Church in sunder?

We confess that this is the solution to which we still look, and look hopefully. It may be quite true, as Mr. Miall said, that the Church has not carried into our rural parishes as much "sweetness and light" as we might have hoped; but it is also true, as Sir Roundell Palmer said, that it has done not a little to sweeten and enlighten the bare and rugged lot of the people of those rural parishes, and that if its influence were withdrawn their condition would be far worse than it now is. And one thing is certain. If the Church does her work imperfectly, she does it less imperfectly than she did, and that this is greatly owing to the competition of the Dissenters. Disestablish the Church, and we doubt if the competition of the various sects among themselves would be half as serious and energetic as is the competition of these sects with the Establishment now.

The *Saturday Review* argues that Mr. Miall has fallen into the not uncommon mistake of regarding an institution as marked for destruction because it does not admit of a complete theoretical justification.

The real defence of the Established Church consists in three things—that it secures a great variety of useful objects; that in practice it gives offence to no one; and that, though in so far as it involves the application of the funds of the State to purposes as to which all the Queen's subjects are not agreed, it cannot make out an unimpeachable case, it yet does this in no greater degree than some other institutions which are generally admitted to be necessary adjuncts of every Government. Upon the first of these points there is no need to dwell. That the Established Church does much good was not denied by any speaker in Tuesday's debate. Even the alleged tendency of establishments to deaden religious enthusiasm is from a secular point of view by no means an unmixed evil. It tends to maintain the influence of religion over a large class of persons who, if the control of every denomination were exclusively in the hands of ardent partisans, would insensibly drift into an attitude of complete abstention.

It is not too much to say that the co-operation of men of this class in a variety of religious enterprises is in part due to the moderate and, so to say, secular character which naturally belongs to a State Church. The result of disestablishment would probably be to throw those undertakings which now supply a sort of neutral ground on which the adherents of all the great parties in the Church of England can work with those who belong to none of them, into the same hands that now guide the party organisations to which we have referred. But the bulk of those who support them would not thereupon become pronounced High or Low Churchmen. They would simply cease to take any part in such matters. It may be argued, no doubt, that religion would gain in intensity as much as it would lose in extension, but we question whether this would prove true except in a partisan sense. The influence of this or that combination of Churchmen might, and probably would, increase, but this would be quite compatible with a very decided diminution in the religious influence of the Church generally. Of course, if the advantages derived from an Established Church were purchased at the cost of injustice or injury to any section of the community, the case would be different. But the absence of any practical grievance on the part of Dissenters is beyond the possibility of denial.

The *Examiner* writes:—"In the interests of all parties—the of the clergymen, of the people, and of the Government—there should be a fair field and no favour, there should be no bribes to clever men, no premium on certain opinions. To this—a free Church in a free State—the progress of society is rapidly carrying us, and Mr. Miall's temporary check will, before long, be converted into a victory."

THE CHURCH PAPERS.

The *John Bull* contends that when Mr. Gladstone proceeded to select for his one ground of resistance the *present inclination of the majority of the people*, he sufficiently indicated the course by which Mr. Miall's prophecy is to be fulfilled—indeed, his last words were to advise the mover to convert the

majority of the people to his views, after which there would be no difficulty with the House of Commons—nor, we infer, with its present leader. He is resolved to lead the Liberal party as long as he can, and he has hardly shown us how rapidly he can disown himself of principles or pledges that may come in the way of his laudable ambition. Now the Liberal party he confesses to be in the hands of the Dissenters. Anxiously disclaiming the title of a "Cabinet of Churchmen," and pointing with pride to Romanist and Dissenting members, he acknowledges that "it is in the power of those who lead the Nonconformist party at any time to break up and shatter, if they think fit, the general fabric of the Liberal party." The upshot of all which is, that whenever the Nonconformist leaders shall determine to make disestablishment the price of their support, Mr. Gladstone will recognise the voice of the people, and do for England what he has already done for Ireland.

The *Guardian*, writing before the debate, says:—"Nonconformity is all very well at a distance; but, except to its partisans, it does not always improve on acquaintance. The bondage of a Church may make a better subject for declamation, but the bondage of a sect is both much narrower and more sharply and mercilessly annoying to individuals. The Nonconformists, in gaining, as they have done, not only tolerance but perfect liberty in every respect for themselves, have, in fact, exhausted all that specially allied their cause to the advancing and enlarging thought of the country. They have nothing more to ask for themselves. They stand in a new position, the position of intolerance and exclusion, demanding of the country, not advantages for themselves, but the humiliation and overthrow of others; of an institution of which they have made themselves the rivals, and of which they have copied the faults, even those which they most censured and caricatured, more readily than the virtues. And what do they offer as the compensation for the loss of all that the Church does for the country? They have nothing to offer, but the benefit of unlimited and intensified division; of an increased stimulus given to that spirit of religious disintegration to which both by principle and temper the Church has been the greatest check. We cannot think that Mr. Miall understands the signs of his own times. The current of all wise and noble and religious thought in our age runs towards unity, even where the prospect of unity seems beyond all present hope. And Mr. Miall, in a fatal moment for himself, has revealed his true spirit when he took for his newspaper the damning motto, 'The dissidence of Dissent, and the Protestantism of the Protestant religion.'"

Never (says the *Record*) was a speech delivered on a great question more damaging to the cause it was intended to support than the speech of Mr. Miall on Tuesday last. It must be the business of Churchmen to see that the admissions wrung by the force of truth from the hon. member for Bradford shall not be forgotten. These are the strongholds which the Church possess alike over the convictions and the affections of the country, the absence of any statistical facts, and the splendid exertions of the Church of England and their immense fruits, to the energy and force of the voluntary principle.

That the Church of England has done more to supply the spiritual wants of the population than Dissent has done is admitted. To what cause is this to be imputed? We believe to the simple fact that the Church is an established Church, and is supported by endowments. The voluntary zeal of her members is not burdened with the support of the ministry, and, therefore, is freer to engage in labours [of general charity]. We do not believe that Churchmen are in the least degree either more zealous or more liberal than Dissenters. But they have less to bear; therefore they can do more. In their name we indignantly protest against the calumnies brought by Mr. Miall against their zeal. It would not suit Mr. Miall's immediate argument to admit that the fact of being established gives the Church an advantage. He has, therefore, no resource but to impute her more successful labours to the higher energy of the voluntary principle, as it works within the Church, than as it works within the Dissenting communities.

The keen scent of the *Record* detects in Mr. Miall's speech a "latitudinarian tone," and orthodox Dissenters are warned that should they ever succeed in severing the Church of England from the State they will destroy one of their own great safeguards—the most powerful human barrier now existing against the encroachments of Rome on the one side and infidelity upon the other. The Church disestablished could never hold together, but would break up into sections, and with that disruption would perish the prominent witness which the Church of England now bears for Scriptural truth before the whole world. Let Dissenters look to it, lest they rue the day when they entered on the fatal line of policy unhappily inaugurated by Mr. Miall and impersonated in the *Liberation Society*.

Although (says the Ritualist *Church Herald*) the Church's despisers have, for the present, been foiled, the success of their sacrilegious machinations is only deferred. The snake is scotched—not killed. Had the country a right-principled Government, it is evident there would be nothing to fear for the Church. But with a Government of mere expediency, like the present, neither the Church nor any other institution of the kingdom is safe. Church and State are alike imperilled. And it is the part of patriotic prudence, therefore, to adopt and to act upon the sagacious maxim which enjoins, that "when bad men combine good men must associate."

THE NONCONFORMIST PAPERS.

The *English Independent* says that the full House, the calm, close attention given to Mr. Miall's arguments, the anxiety shown that the replies should be worthy of the subject, and the number of votes given for the resolution to which the party seeking the separation of the Church and State asked the assent of the House—sufficiently vindicate the Nonconformists from the charge of over-haste and rashness. Those who thought Parliamentary discussion inopportune, or that it should not be challenged at all by Dissenters, must now have changed their mind. It was a most instructive discussion, and for its high character we are indebted to Mr. Miall, whose opening speech was in most respects a model for all statesmen charged with the introduction of a great and difficult question. On a subject which has unavoidably stirred the deepest feelings of the most earnest part of the nation, it was remarkable that he should have been able entirely to avoid irritating words and allusions. A scrupulous desire to do justice to his opponents and their feelings was manifest at every turn of his address, and he had recourse to no other weapons than those of reason and a natural sense of justice. His sentences were worthy of the occasion, and they lifted it right out of the category of party questions. His leading opponents were eager to tender their thanks to him for this service. While such ungrudging compliments are paid to Mr. Miall by opponents, the Nonconformists will not be laggards in tendering their acknowledgments for the manner in which he has presented their cause to the House of Commons. It will be their duty not to allow the controversy, whether on the platform or in the press, to sink below the key which he has struck.

The *Freeman* (Baptist) regards both the debate and the division as a great victory. "We confess, though there are many Dissenters in the House, we had ourselves hardly expected more than about thirty would nail their voluntary colours to the mast, but any such number of votes as eighty-nine, we, at least, had never dreamed of. The voting is in that stage in which no one casts even a glance at the majority, for that be it ever so numerous, there are such abundant reasons apart from reason, on the initiation of great questions in the House, such as Corn Law Repeal or Catholic Emancipation, or any great political reform; the first inquiry in such cases is how many will have the intelligence or courage to vote in the minority? That eighty-nine should have it, is, we believe, more than the most sanguine of us expected in the present case. It was nearly one-fourth of the members present, the numbers being 374 to 89."

The *Inquirer* (Unitarian) says that the whole tone of the debate, with the exception of one or two comparatively unimportant speeches on each side, shows that the question is now lifted up from the sectarian level—a mere "Dissenting grievance"—to one of a national character, and will henceforth be discussed, not on the questionable maxims of the Liberation Society, the unsoundness of which, from the Liberal point of view, we have more than once endeavoured to show, but on national grounds, and with a statesmanlike regard for the welfare of the whole people, and not of any particular class or favoured sect. On these grounds alone, and not upon doubtful abstract principles, can statesmen deal with a question of such gigantic practical issues. As old opponents of Mr. Miall, we again offer him our warm congratulations upon the dignity and statesmanlike moderation of his speech. There was a wide-spread conviction in the House that he was merely before his time. Even the *Times* quietly asserts that disestablishment looms in the distance, and the Liberal press is almost unanimous in the conviction that, although the time has not arrived for practical legislation, Mr. Miall's motion points out the path in which the Liberal party for some years hence will have to walk.

The *Christian World* says it must be owned that this debate has done good service to the cause of disestablishment. It brought together one of the fullest Houses we have had this session. It was discussed fully and temperately, and it brought out, even of the Opposition, the opinions of the great leaders in relation to it. Henceforth, the cause of voluntarism takes rank as an annual question for discussion of the very first class. It is set upon a high pedestal, distinguishing it from a host of other less important questions. And this distinction it owes to the ability, the earnestness, the moderation, and the courtesy of Mr. Miall.

ROMAN CATHOLIC.

The *Tablet* says:—"The feeling of Catholics on this question is significantly shown by the division-list of Tuesday. Of thirty-six Catholic members, only four (Messrs. Callan, Delahunt, Digby, and Heron) voted in favour of Mr. Miall's motion; while four (Lord Castlerosse, Messrs. Matthews and Sherlock, and Sir Rowland Blennerhasset) voted against it. We are no partisans of the Establishment; but we cannot follow in the wake of a politico-religious movement, whose grounds of attack clash with our principles. In the eyes of Dissenters of the type of Mr. Miall, who differ less fundamentally than Catholics do from the official creed of the Establishment, it would seem to be a matter of no moment to abolish this national recognition of God and of Christianity."

LIBERAL COUNTRY DAILIES.

Not many years ago (says the *Manchester Examiner and Times*) it was a commonplace to say that the disestablishment of Churches was a purely abstract principle, and quite out of the field of

practical legislation. Events have done much to falsify that belief, and the result of Tuesday's debate was to give it another blow. Mr. Miall's case was left unanswered. The adverse arguments were little better than pleas for delay. Not a speaker challenged the principles by which State Churches stand condemned. Everybody is admitting that disestablishment must be looked forward to, but they say, "Mr. Miall is premature." The process of disestablishment, it is said, is going on gradually from year to year, as exclusive privileges are one by one withdrawn. Thus we should arrive at equality in the end without any "sweeping measures." But those who say this are taking a restricted view of the question. It is they who persist in treating it as a mere suit of Dissenter v. Churchman, when Mr. Miall is asking for a broad national policy.

He does not want to have the measure of justice doled out, as it were, by stealthy instalments, in the hope that nobody will be provoked by such concessions. He wishes to have the principle of justice acknowledged and proclaimed. Let us formally abolish that "line of demarcation" which has given rise to so much feeling. It would be not only the most just, but the most prudent and efficacious, method of allaying bitterness. Granted, that many Church people are too prejudiced at present to see anything but a defeat for their own cause in what would really be an act of wisdom and self-interest. That is only a reason the more why the merits of the case should receive prominent discussion, in the spirit in which Mr. Miall has introduced it. Sir Roundell Palmer drew a beautiful picture of the work of the Church in rural England, and denounced those who would destroy it. No one seeks to destroy it—certainly not those who would disestablish it. But Mr. Miall looks forward to the time when in England, as on the continent, there may be a great conflict relating to social relationships. We may pass through an ordeal which will try our institutions to their foundations. In anticipation of that time, Mr. Miall would have the State Churches of Great Britain removed from the reach of political struggles. All branches of the Christian Church, if kept within their Divinely-appointed sphere, will then have a common mission, in "elevating men's minds and toning down political terror." But a privileged Church may find itself excluded from that mission, because "the revolutionary fires will be attracted, as they always have been, by political churches." This is not the argument of sectarian bigotry, or of a theorist's impatience. It is the aspiration of true statesmanship, and it would be far wiser to hasten our pace towards its fulfilment, than to treat the utterance of it as "premature."

Mr. Miall (says the *Sheffield Daily Independent*) has treated the English and Scotch Establishments not less ably than he did the Church of Ireland. It is his seed-time. How many months or years may elapse before the harvest none can tell. Mr. Miall may satisfy himself with the belief that the seeds he sows have life in them, and sooner or later will yield a crop. The Church, as a religious body, cannot for the sake of political status, continue subject to the control, in its acts, of a Parliament largely composed of those who are not its members.

The *Birmingham Daily Post* thinks that the indications point to the advance of the time—it may be near or it may be remote—when the question of disestablishment will become an electoral test, and will pass into the region of those questions which dissolve parties and determine the fate of Ministries. It is not to be regretted, therefore, that a subject so important, and certain to be agitated with increasing keenness, should be fairly and openly placed before Parliament.

The *Newcastle Daily Chronicle* thinks that Mr. Miall has every reason to be satisfied with his success. It was not to be expected that either of the great parties in Parliament would look lovingly upon a motion to destroy a political association with which both are associated by so many ties of interest and predilection. The member for Bradford got his support from the purely Radical section of the House of Commons, the vote on Tuesday night being a pretty accurate index of the strength of that party. The Premier should note this fact, and while recognising the power with which he must one day reckon, take care he does not mistake its temper. Advanced Liberals in the House of Commons are not disposed to fetch and carry for a Cabinet of Churchmen. It is unfortunate that political fidelity should be perilled by ecclesiastical pretensions, but so long as Mr. Gladstone throws the rags of his character and genius over these pretensions, the peril is inevitable. This fact cannot be too distinctly impressed upon Government, and the Premier must be told in terms not to be mistaken that he cannot calculate upon Nonconformist support to carry out a State-Church policy.

The *Leeds Mercury* thinks that no one can read the report of the debate without seeing how much nearer we are to the final separation of Church and State than we have ever been before. The end is coming. That stately fabric which is so closely associated with English history for more than half-a-score of centuries, and under the shadow of which have grown up at one and the same time fair flowers and noisome weeds, is to be—destroyed? No—but deprived of that scaffolding which has so long hidden much of its beauty, darkened many of its windows, and given it in the eyes of outsiders like ourselves an appearance at once harsh and forbidding. In the tone and temper displayed by the truest friends of the Church who spoke last night this conviction was plainly to be discerned. An adverse majority in the House of Commons can no more affect the final triumph of our policy than the decrees of the Inquisition could reverse the movements of the sun and earth.

LIBERAL COUNTRY WEEKLIES.

The *Leicester Chronicle and Mercury* says—"Were

the Nonconformists to succeed at once in their efforts, what would be the position of the Episcopalian Church? Left in possession of her wealthy private endowments, she would still gather round her all those classes who now revere her ordinances, love her liturgy, and glory in her traditions, and her social position would be rather enhanced than diminished by disendowment. If the motives of the Nonconformists who desire to see that consummation realised were so shallow and so paltry as they are painted, they would be fated to be bitterly and completely disappointed; but the Liberationists do not deem the imputation worthy of grave consideration. They rest their case on avowed grounds of principle, and on them they stand with perfect confidence in the ultimate result. As the pioneer of the movement, Mr. Miall discharged his duty on Tuesday so ably and moderately as to deprive his opponents of their bitterness, and to secure the entire approval of his supporters. The Liberals of Leicester will be glad to see the borough members were in their places voting with Mr. Miall in the division.

There is no denying (remarks the *Ardrossan Herald*) that Mr. Miall, more than any other man, prepared the way for the disestablishment of the Irish Church; and it is due very much to his teaching that the conviction has seized upon the public mind that all Church Establishments will sooner or later have to yield to the inexorable logic of necessity. Mr. Miall may be very much gratified at the consideration given to his motion, and the amount of support which he received. The number of votes (89) in a division in which 463 voted, may look small, but it is large when the great scope of the motion, and the great interests involved, are considered. It will also be noticed that the speakers in opposition discussed the question with a gravity which betokened the importance which they attached to it. It was not pooh-poohed, but seriously discussed; and if negatived, negatived on grounds which, to the speakers at least, had all the force of well-matured convictions.

The *Bristol Mercury* (Liberal) remarks that as the courteous gravity and earnestness of the member for Bradford were rivalled by the chief speakers on the other side—Sir Roundell Palmer, Mr. Disraeli, and Mr. Gladstone—the debate deserves to be studied by Churchmen and Dissenters alike as embodying the leading arguments on both sides of the question in language worthy of its great magnitude and importance. The *Mercury* contends that Mr. Miall's arguments are defective in a practical point of view. The problem for us and for future generations to consider is, whether the wealth and influence of a gigantic institution are applied to an object worthy of being maintained, or whether a greater advantage could be gained by sweeping them away.

The endowments of the English Church suffice to maintain an army of some 20,000 clergymen, for the most part men of high culture and warm religious convictions, earnestly devoted to the work of the Christian ministry, and performing their allotted tasks in a manner which is acceptable and useful to their flocks. The pecuniary fund is doubtless large, but the labourers are many, and the average income of each clergyman probably do not reach 200*l.* a year. For that sum, obtained, be it remembered, by the free gifts of the adherents of a State Church, and without the smallest charge on the people, the most poverty-stricken and uncultivated districts in the kingdom are brought within the reach of the Gospel, and enjoy the advantage of a resident minister of religion whose business it is to be the friend and counsellor of the poor, to knit together all classes of society, and to carry beneficence and humanising influences into thousands of families that would otherwise be neglected and degraded. Mr. Miall thinks fit to sneer at the "intelligence, morality and religion" of the rural peasantry; but we ask any one acquainted with the subject to say what the state of the agricultural labourer must have been but for the zeal of the Church clergy? And what would it soon become if the Church organisation, with its countless centres of religion and charity, were destroyed? It is easy to assert that the supply of religious instruction should, as in the case of other commodities, be regulated by the demand. The argument is forcible enough when applied to towns, or to a peasantry of deep religious feelings like the Welsh. But the advocates of voluntarism are apt to forget that demand and supply may, in poor and ignorant communities, be balanced in an unsatisfactory manner—there may be no demand, and therefore no supply at all—no religion, and no wish for it. With such a danger in prospect, we believe that many thorough-going Dissenters will re-echo the words of Sir Roundell Palmer:—"On behalf of the poor and working classes I protest against our sacrificing to theoretical arguments so priceless and valuable an institution as the Church which is their inheritance." What Mr. Miall would do with the funds of the Establishment remains at present a mystery. But it may be safely said that no possible conversion of them to secular purposes would be other than lamentable blunder.

The *Suffolk Mercury*, which regards the debate and division as a great triumph, says that if Mr. Gladstone fancies that Mr. Miall and his friends form only a small contingent of the Liberal party, he is labouring under a strange delusion. It is not in the North exclusively that Free-Churchism has a strong hold. We beg to assure the Premier that he will find the same principles firmly rooted in the east, and far more so in the west. Mr. Miall may be before his time. He is, doubtless, a pioneer. But the good we seek will never be ours unless we make a beginning. It is true we have only yet inserted the thin end of the wedge, but even that proceeding is not without interest, nor is the manner in which the work has thus far been accomplished without hope. Both within and without the Church the unholy association is being increasingly felt to be a great evil. Time, of course, will be needed to

bring the work to perfection. The acorn is set today, but it will in time become an oak. So the manly effort of Mr. Miall cannot be without results. Session after session our legislators will be called to consider this weighty matter. Meanwhile, the success which will be sure to attend the liberation of the Church in Ireland and the colonies will be manifesting its fruits, and Churchmen themselves will at length long to enjoy equal freedom with their brethren elsewhere.

The *Kendal Mercury* says:—"The friends of religious liberty may rest assured that the stone which is to set in motion the avalanche of disestablishment was thrown by Mr. Miall on Tuesday night. There can be but one ultimate issue to such a question if once it is raised, and that is, that disestablishment must sooner or later ensue."

The *Cardiff Times* says that Mr. Miall should have taken one-seventh of the House of Commons into the lobby with him upon his motion, is a hopeful sign of progressive public enlightenment upon the Church and State question.

The *Western Times* thinks that, if the majority of people were now polled, a proposal to appropriate State-Church property to State purposes by the reduction of taxation would probably become popular. The friends of the Establishment are therefore indebted to Mr. Miall, and if they don't plait him they ought to, for if the case gets into coarser hands they will have a very different line of defence to take up.

In so far as Scotland is concerned, says the *Newcastle Chronicle*, the work will be easily accomplished, but in England the Establishment principle promises to die hard. The immense material interests that cluster round that principle tell how fiercely the battle will be fought. Edmund Burke said it was impossible to draw an indictment against a nation, but Mr. Miall has succeeded in framing an indictment against the English Church so far as that Church is a mere creature of the State. To dispute his plea for disestablishment, Government put up Mr. Bruce. His great point was the distinction between the Irish and the English Church. But Mr. Bruce overlooked the fact that an ecclesiastical organisation may be a symbol of injustice without being a badge of conquest, and quite forgot the lofty ground on which Mr. Gladstone based his appeal for disestablishment in Ireland.

The *Cambrian* says:—"The proposer of the motion which has just been defeated has promised to continue his work, and when he ceases his mantle will fall upon other shoulders; nor can it be divined that at a future time some of his followers will not be successful. If the progress of Nonconformity, as compared with that of the Church, be in future proportionate to the past, a minority will certainly be converted into a hostile majority which will coerce the Government of the day to do its behests."

The leaders of Dissenters, that is to say (says the *Berks Chronicle*), those who help to carry elections—are intensely earnest in their desire to abolish the State-Church. To these—the men by whose exertions Mr. Gladstone's Parliamentary majority has been increased if not created—Mr. Gladstone offers opposition on a matter nearest their hearts. His opposition takes a form which is the most decided, and therefore the most obnoxious. He will use them in and out of Parliament, but he will not serve them. In this way he has weakened his hold over the Dissenters.

The State Church of England (the *Cambridge Independent* thinks) will not be destroyed by violent attacks from without. If ever it becomes emancipated from State control, it will be so because of the desire of its own members. The logical arguments of Mr. Miall may in time effect a revolution of thought among Churchmen, and we consider that he obtained a real and distinguished success in being able to keep the attention of the House of Commons on a subject which could have no immediate practical effect in legislation. It was something to draw out speeches from men so distinguished as Mr. Gladstone, Mr. Disraeli, Sir Roundell Palmer, and Mr. Bruce, and we do not remember a more instructive debate than that which Mr. Miall originated. At the same time, we do not believe that there would be much danger from any attacks, however powerful, if there were no internal dissensions in the Establishment.

No doubt (says the *Carlisle Journal*) the Establishment has its roots in the past, but so have Puritanism and our love of freedom. The Border keep is picturesque and poetic, but all men are glad that it represents a state of things that has passed away. The parish church will be regarded with more satisfaction when it ceases to be the fortress of an unduly favoured system. It is impossible now-a-days to foretell when great events may happen; they come upon us suddenly; but with the forces at work, both at home and abroad, we need not be backward in expressing our belief that the disestablishment of the English Church may possibly be accomplished within the lives of many who are living now—and the Empire will not collapse when the event takes place.

The *Chatham Observer* is favourable to the disestablishment policy. The Episcopal Church, freed from its connection with the State, would do a greater, truer work than it has ever done yet. The *Hampstead and Highgate Express* writes in a similar strain. Unless (says the *Windsor Courier*) the Church, by a self-reformation of a very sweeping character, removes abuses with which Churchmen are themselves strongly disgusted, Mr. Miall will have but an easy task before him.

The following is from the *Suffolk Chronicle*:—"A minority of eighty-nine represents the Anti-State-

Church power at present in the House of Commons, but with disestablishment as an election cry, that number will receive considerable augmentation. The 9th of May, 1871, will become an historic day in the later annals of the Church; and Mr. Miall's name will do more credit to Church history than that of Laud or Sacheverel. There is no doubt the genius of the age is averse to Church Establishments, and we believe they are the best friends of the Church of England who wish to see her rely upon the devotion, liberality, and piety of her members."

The progress of the question (says the *York Herald*) depends more upon the influence of public opinion out of doors than within the walls of Parliament. The difficulty in the way of disestablishment does not come so much from the side of the Church as from the side of the State. The two have so long been interwoven and blended together in the constitution, that politicians are unwilling to risk the consequences that may ensue from a disruption of the ties that unite them.

The *Herts Mercury* says:—"The conviction has become general, both in the House of Commons and the country, that the bonds uniting Church and State are in process of dissolution. The tendencies of modern thought and modern progress are everywhere loosening and dissevering those ligatures. But granting that the separation is inevitable, it does not follow that they are wise who would lay the axe at the root of the tree before its hour is come. A premature rupture of the relations between Church and State might be attended with consequences the most disastrous."

The *Liverpool Mercury* says that probably one-half of the members of the House of Commons who formed the majority are convinced that within a few years Mr. Miall's motion will be adopted, and that the Church of England will share the fate of the Establishment in the sister isle. But there is evidently a strong desire to stave off the change, inevitable as it may be, as long as possible. A majority such as that recorded on Tuesday night assures the continued connection of Church and State in England during the existence of the present Parliament at least, but it in nowise affects the certainty of the final success of Mr. Miall's proposition.

Says the *Liverpool Albion*,—"The future of the Church of England is a problem which, though it does not call for solution at present by the means proposed by Mr. Miall, cannot be considered without the admission of disestablishment as a not improbable eventuality. There are influences at work within and without the institution which, unless arrested in their operation, cannot fail to have at some future period a great effect in remodelling the relations between the Church and the State. Those influences may grow stronger, or they may grow weaker. The Church may attract to her the moiety of the population which now regards her either with indifference or dislike, and thus place herself in a position to be regarded as the Church of the majority of the people; or all the antagonisms and repulsions of the present day may be maintained, and become more and more embittered. One of the first things is for Churchmen to cease regarding the question merely as one between themselves and Dissenters, and for the clergy to understand that they alone are not the Church."

The *Glasgow Star* says that if we suppose that the total number of members in the Commons who, in their deepest convictions, hold that the connection of Church and State is right, where the vast majority of the people are Nonconformists, is eighty-nine, we are under a delusion. There are a score of motives which might lead men, though they were of this conviction, to give their vote in favour of suppressing the question for the present, and it is in this light that the vote of last night has to be considered.

The *Hants Independent* says Sir Roundell Palmer solemnly warned the remonstrants within the Church concerning their restlessness under the restraint of the courts. We have a strong suspicion that sympathy with the learned gentleman's views on this point may have had some influence over the 140 Liberal members who refrained from taking part in the division. They see side by side with profound ignorance that might possibly lead to the bloodshed to which Archdeacon Freeman refers with so much confidence in respect to this matter of disestablishment, a large party within the Church itself clamouring for alterations. To wait a little for the issue of this before attempting to solve a problem having deep social no less than political bearings, is a course that we shall not be found condemned.

The *Norfolk News* says Mr. Miall has "polled" almost the exact number which former initiators of great measures in Parliament have numbered. Mr. Villiers' annual motion against the Corn Laws was supported by ninety or thereabouts, and never got much beyond those figures. Mr. Miall's motion is now one of the great questions; next year, or the year after, it will perhaps be the great question, and not many years afterwards it will be the inexorable, irresistible demand of the nation.

On all sides, says the *Northampton Mercury*, the fight is accepted as a fair trial of the simple question of disestablishment.

The *Aberdeen Free Press* is glad that Mr. Miall has brought the matter forward as he has done. The discussion in the House of Commons will assist materially by ventilating the question, and making it familiar outside as well as inside the Legislature, to hasten the time when it must be solved by the entire separation of Church and State.

COUNTRY TORY PAPERS.
Of the opinion of the country Conservative press

we cannot speak to any great extent. Of course they are all strongly against Mr. Miall's motion. The *Hull Herald* does not fear danger from without, but only from within. The *Sussex Express* regards the division as a sham: "The present Cabinet cannot be trusted to defend the Church in England. It destroyed that in Ireland last year; it told us that that was to make the English Establishment stronger; and this year, for the first time, we have a motion before us to treat the Church of this country precisely in the same fashion as that in Ireland." The *Wakefield Journal* maintains that the division will convince most people that in spite of all the noise which has lately been made by Liberationists and Dissenters generally, the feeling in this country for Church and State is very little, if at all, changed. According to the *Nottingham Daily Guardian*, Mr. Miall's discomfiture was crushingly complete, both in argument and the division list, and the long-prepared crusade against the Church ended only in disaster to those engaged in it. The *Western Mail* thinks that the result of the debate will certainly not do much harm to the Church, although the Government has not come out of the fray equally unscathed. The *Birmingham Daily Gazette* substitutes abuse for argument. Mr. Bruce described the hon. member for Bradford as having lifted this question out of the angry region of party and sectarian warfare. Let us at once confess that we do not believe in the sincerity of Mr. Miall's lift. Liberationists are the very Jesuits of disestablishment. They are not yet at home at Westminster; and St. Stephen's is not Spurgeon's Tabernacle or the Birmingham Town Hall. Perhaps we have good reason to know more of these men and their tactics than even Mr. Bruce. The *Bucks County Gazette* thinks that the attack has been signally defeated, but from the pertinacity of those who have made it we may expect it to be repeated again and again. The friends of the Church must, therefore, be on the alert and not allow a march to be stolen upon them.

THE IRISH PAPERS.

The *Dublin Freeman's Journal* says that the course taken by the great body of Irish Liberals was unintelligible.

We venture to affirm that every member returned by an Irish Liberal constituency agreed *toto caelo* with the mover of the proposition, and that the natural prompting of each of them was to go into the lobby in support of Mr. Miall. How, then, does it happen that so few of our representatives voted with the Nonconformist leader, and that, while he had over eighty English and Scotch supporters, he had hardly an Irish Catholic member to back his demand? We imagine that the fact is to be accounted for mainly by a certain false delicacy on the part of our Irish Catholic representatives, leading them to think that the initiation, at least, of any attack on the Protestant Establishment in Great Britain had best be left to Protestants. They, possibly, imagined that if they joined in the movement against the English Church, their doing so would be attributed to sectarian feeling, not to strong political conviction that public justice and social equality demanded the change contended for. They fancied that they might be suspected of voting not as statesmen, but as Catholics, and they shrank from their duty through apprehension that their motives might be misunderstood. We regret all the more the defection of Irish Liberal members on Mr. Miall's motion, because, in our opinion, they owe much to the English members, of whom Mr. Miall is a representative man, and ought on every fair occasion to support their policy. We would certainly not court the advanced Radicals, any more than we would court the Tories, by backing them when they seemed to us in the wrong. But on an occasion like this, when, beyond all question, they were clearly in the right, it was as impolitic as it was in principle wrong to desert them.

The *Dublin Daily Express* remarks there are many English Churchmen who regard with admiration, perhaps even envy, the progress of the Irish Church since its disestablishment. By prescribing a simple form of service, and by a few plain and intelligible canons, we have precluded the possibility of the introduction of the abuses which bishops, churchwardens, Deans of Arches, and Privy Council are unable effectively to contend with in England. The English Church is a city divided against itself, and its real danger lies in this fact. The proportion of its assailants to the garrison within would not be formidable if the latter were not either treacherous or lukewarm.

The *Dublin Mail* speaks of the division as showing a rupture between the English Radicals and Roman-Irish contingent which forced on disestablishment in Ireland. By the course taken with regard to the Irish ecclesiastical problem, the continuance of the English Church has been, by its own friends, made a party question. That is exactly what Mr. Miall and his faction desired. The peculiar feature of the present situation is, that this party question is maturing rather too soon for Mr. Gladstone. He did not expect to have a demand made upon him in 1871—only a month or two after laying the axe at the root of the Irish Church—for an explicit declaration of his opinion as to the date and manner of disestablishment in England. Between the rival parties the Church of England will not fare better than the Church of Ireland.

The *Londonderry Standard*, after quoting the sentiments of Mr. Gladstone and other speakers, says:—"The inference from all these various statements is clear—Let public opinion in England once declare itself explicitly, and statesmen will be found to do the instrumental work required."

The *Northern Whig* says:—"That a movement has begun for the disestablishment of the other State Churches of the United Kingdom is very much owing to the course taken by the defenders

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of the very exceptional Irish State-Church. They persisted in maintaining that to disestablish the State-Church on this side of the Channel was to disestablish the State-Churches of Scotland and England. They now find themselves reminded of their own declarations. Mr. Disraeli on Tuesday evening tried to get out of this embarrassing position by declaring that the fall of the Irish Church logically involved the fall of the English Church, but that fortunately the United Kingdom was not governed by logic. We are governed, Mr. Disraeli said, by Parliamentary rhetoric, and he added that it was a very good thing for us to be under this rhetorical dominion."

THE DIVISION ON MR. MIALL'S MOTION.

We gave in our last number the lists of the members who voted and paired on this motion. We now give an analysis of the division with other information.

1. LIBERAL MEMBERS WHO VOTED AGAINST.

The following Liberal members (132) voted against the motion:—

Acland, T. D. Denman, Hon. G. Johnstone, Sir H.
Adair, H. E. Dent, J. G. Kay Shuttleworth, A.
Adam, W. P. (Tell.) Dickinson, S. S. Kingscoole, Col.
Agar-Ellis, Maj. L. Dodson, J. G. Lancaster, J.
Akroyd, Col. Dowse, R. Laslett, W.
Allen, R. S. Duff, M. E. Grant Lloyd, Sir T.
Ameot, Col. Duff, R. W. Lowe, R.
Anson, Major Edwards, H. Lyttelton, Hon. C.
Anstruther, Sir R. Ellice, E. M'Combie, W.
Antrobus, Sir E. Enfield, Visct. McLagan, P.
Ayton, A. S. Fitzgerald, Lord O. Maitland, Sir A. G.
Aytoun, R. S. Fitzwilliam, Hon. C. Martin, P. W.
Barclay, A. C. Fitzwilliam, Hon. H. Matthews, H.
Baker, R. W. Foljambe, F. J. Mitchell, T. A.
Bass, M. A. Forster, W. E. Nicol, J. D.
Bass, M. T. Fortescue, C. Ogilvy, Sir J.
Baxley, Sir T. Fortescue, Hon. D. Palmer, Sir R.
Biddulph, M. Foster, W. H. Pelham, Lord
Blennersett, R. Gladstone, W. E. Phipps, C.
Bolekov, H. F. Gladstone, W. H. Portman, W. B.
Bonham-Carter, J. Glyn, G. G. T. Robertson, D.
Bouverie, E. P. Goschen, G. J. Russell, A.
Bowring, E. A. Gower, E. L. Russell, Sir W.
Brand, W. B. Gower, Lord R. Samuelson, B.
Brassey, T. Grey, Sir G. Scott, Lord H.
Bristow, S. B. Grieve, J. J. Sherlock, D.
Bruce, Lord C. Grosvenor, Lord R. Sheriff, A. C.
Bruce, H. A. Grosvenor, Hon. N. Stanfeld, J.
Butler, Sir E. M. Grosvenor, Capt. Stapleton, J.
Bury, Viscount Guest, M. J. Stone, W. H.
Buxton, C. Hammer, Sir John Storks, Sir H.
Cadogan, Hon. F. Harcourt, W. V. Talbot, C.
Cardwell, E. Hartington, Marq. Tracy, Hon. C. H.
Carington, Capt. Headlam, T. E. Verney, Sir H.
Castlerose, Vis. Henley, Lord Vivian, Capt.
Cavendish, Lord F. Hibbert, J. T. Walter, J.
Cavendish, Lord G. Hodgkinson, G. Wells, W.
Colebrooke, Sir T. Holms, John West, H. W.
Collier, Sir R. Howard, Hon. C. Whatman, J.
Colthurst, Sir G. Hughes, T. Whitbread, S.
Cowper, Hon. H. Hughes, W. B. Whitwell, J.
Cowper-Temple, W. James, H. Williamson, Sir H.
Crawford, R. W. Jardine, R. Johnston, A.

2. LIBERAL ABSENTEES.

The following Liberal members (140) were absent from the division:—

Allen, W. S. Gregory, W. H. Osborne, R. B.
Amory, J. H. Greville, Capt. Otway, A. J.
Backhouse, E. Greville, Nugent, J. W. Pease, J. W.
*Baxter, W. E. Hon. G. Peel, Sir R.
Beaumont, H. F. Hamilton, J. G. Peel, A. W.
Bowmont, Marquis of Hardcastle, J. A. Haviland-Burke, E. Playfair, Dr. L.
Brady, Dr. Henderson, J. Plimsoll, S.
Brand, H. H. Henry, M. Pollard, Urquhart,
Brassey, H. A. Herbert, H. A. W. P.
Bright, J. Power, J. T. Ransden, Sir J.
Brocklehurst, W. C. Hodgson, K. D. Rothschild, Baron L.
Brodgen, A. Horsman, E. Rothschild, Baron M.
Browne, G. E. Hoskyns, C. W. Rothschild, N. M.
Bruce, Lord E. Howard, Hon. G. C. Russell, H.
Bryan, G. L. Hutt, Sir W. St. Aubyn, J.
Butler, Johnstone A. Jessel, G. St. Lawrence, Visct.
Campbell, H. King, Hon. P. L. Lubbock, Sir J.
Cave, T. Kinnaird, Hon. A. Lambert, N. G.
Chadwick, D. Lawrence, Sir J. Lawrence, Sir W.
Chambers, M. Lawrence, Sir W. Sartoris, E. J.
Chambers, T. Lewis, H. Seely, C. Jun.
Childers, H. E. C. Locke, J. Seymour, A.
Clifford, C. C. Lorne, Marquis of Maguire, C.
Cogan, W. H. Lubbock, Sir J. Marling, S.
Corrigan, Sir D. McClure, T. Martin, J.
Crossley, Sir F. MacEvoy, E. Matheson, A.
Dalway, M. MacFie, R. A. Newry, J.
D'Arcy, M. P. MacMahon, P. Milton, Viscount
Davis, Sir H. MacQuire, C. Morgan, C. O.
Dense, E. Marling, S. Murphy, N. D.
De la Poer, E. Martin, J. Nicholson, W.
Dodd, J. Matheson, A. O'Brien, Sir P.
Downing, M'C. Newry, J. O'Conor, C.
Dundas, F. Millbank, F. A. O'Conor, D. M.
Edwards, Col. Milton, Viscount O'Donoghue, The
Ennis, J. J. *Monesell, W. O'Loghlen, Sir C.
Erskine, Admiral Morgan, C. O. O'Loghlen, Sir C.
Esmonde, Sir J. Murphy, N. D. O'Reilly, Major
Eykyn, R. Nicholson, W. O'Loghlen, Sir C.
Fagan, Capt. O'Brien, Sir P. O'Reilly, Major
Fernie, W. O'Conor, C. O'Loghlen, Sir C.
Fitzmaurice, Lord E. O'Donoghue, The O'Reilly, Major
Fletcher, I. O'Conor, D. M. O'Loghlen, Sir C.
Fordyce, W. D. O'Donoghue, The O'Reilly, Major
Forster, C. O'Loghlen, Sir C. O'Reilly, Major
Fowler, W. Onslow, G. O'Reilly, Major
Goldsmith, J. O'Reilly, Major

Of the above, four (*) are members of the Government. All the other members of the Government voted against the motion, excepting Sir John Coleridge, who paired against it. Mr. Knatchbull-Hugessen also paired against it. Mr. Plimsoll and the Hon. Auberon Herbert intended to vote for the motion, but were absent from illness.

The most conspicuous amongst the absentees were the Scotch Liberal members, the Irish Roman Catholic Liberal members (who left the House almost in a body) and the bulk of the metropolitan members. The only metropolitan members who voted for it were Sir C. W. Dilke, Sir H. A. Hoare, Mr. McArthur, Mr. Charles Reed, and Mr. Lusk.

The motion was supported by members from the following large towns:—Leeds, Manchester, Liver-

pool, Sunderland, Newcastle, Hull, Merthyr, Northampton, Glasgow, Edinburgh, Carlisle, York, Finsbury, Belfast, Stoke, Bristol, Brighton, Rochdale, Hackney, Warrington, Stockport, Peterborough, Birmingham, Sheffield, Shields, Plymouth, Burnley, Gloucester, Huddersfield, Reading, Norwich, Chelsea, Colchester, Leicester, Tyne-mouth, Lincoln, Oldham, Bury, Stalybridge, Birmingham, Brighton, Carlisle, Chelsea, Edinburgh, Glasgow, Leeds, Leicester, Merthyr, Sheffield, Stoke-on-Trent, and Sunderland, gave two votes in favour of the motion.

Arranged according to the class of constituencies, the motion was supported by members for twelve counties and sixty-seven boroughs.

Arranged according to nationalities, the following is the result:—

English Members	59
Welsh	11
Scotch	12
Irish	9
Total	91

Politically, the division showed the following results. Against the motion:—

Liberals	132
Conservatives	244
Total	376

The Tellers are included in the above analyses.

THE COMPREHENSION THEORY.

The following admirable paper on the above subject was read by Mr. Edward White at the session of the Congregational Union on Tuesday, May 9th:—

From one point of view it might seem to be a practical mistake to move the Congregational churches of England against any project of Comprehension which promises to bring them into closer relation with other religious communities. It will doubtless be said by spectators of no mean ability and insight, "You are now going to add fresh impetus to a body already rolling too fast down the hill, a body requiring rather to be moved in the opposite direction. Already the most insular of civilised nations, the English people have embodied in the Independent Churches one of the worst representations of their insularity. In a nation where the spirit of separation reveals itself in every type of stolid sectarianism, in every form of organised intolerance towards new ideas, you have succeeded in founding a vast number of petty communities, each full of local prejudice and peculiarity; each strongly fortified by a solid breastwork of trust-deeds and masonry against the approach even of its brethren; each being, and calling itself, a separate 'interest, jealous of rivals, and governed for the most part by timid individualities to whom every glimmer of light from other quarters of the sky seems a dangerous apparition from the world of darkness; and now that an opening is likely to occur in English history for bringing them into closer relations with the Church Catholic, you propose to stimulate this archipelago of ecclesiastical islanders to fresh resistance against fellowship with Christendom."

The criticism is a little true, and not a little false. Such assemblies as the present offer a sufficient reply to what is untrue in these allegations. But we will not deny that Independency in England is beset with dangers of the class described, or that in a multitude of instances it suffers grievously from their action. Let us then declare at once, in reply to such spectators, that our contention is for Divine Principles, not for our failures in the application of them; and that we desire to advance the sway of those principles by acknowledging our own shortcomings in relation thereto.

It is unhappily true that the English islanders possess the faults of islanders, and that Congregational Churches present in some respects the spiritual reflex of the national narrowness and reserve. The types of thought, of character, of action among us, as among other Englishmen, including our critics, are too often stereotyped. The thinking, the feeling, the expression of our societies is often too restricted in range and too homogeneous in quality. There are localities in England where it is said that, through continual intermarriage, the very countenances of the people have come to resemble each other; and the average type is probably not one of the most interesting forms of animated nature. Thus too in spiritual associations. The members of each different religious body grow wonderfully alike, with little tendency to variation through selection. It is not the Society of Friends alone who incline to a uniform. The Baptists are singularly alike in thought and speech and tone of feeling, from one end of the country to the other. So are the Methodists. So also are the Independents, both Ministers and people, though very different from other communities. It may then be fairly urged that, however

well and reasonably satisfied with themselves, there is also reason in every case that men should seek some new ideals of character beyond their own boundaries, by studying the lives of the saints in other churches. Some of us seem to have a strange incapacity for relishing anything except our own denominational literature, or for forming ourselves on any model more ancient than the year 1662.

Yet, doubtless, we have something to learn from other communions;—from the Methodists, those engineers of sociality;—from the Society of Friends, those apostles of edifying silence and beneficent enterprise;—from the Moravians, those patient and pure-minded evangelists;—from the Unitarians, those strenuous if mistaken thinkers;—from the Presbyterians, those masters of the art of organisation;—even from the Baptists;—and last not least, from the Church of England. We steadfastly deny, on the authority of Apostolic Scripture, her pretension to be the one Catholic and Apostolic Church in these realms; we disapprove her alliance with the State; we protest against her neglect of a "godly discipline," and against her maintenance (in common, however, with all other State-Churches of the Reformation), of superstitious and unscriptural doctrines on the Sacraments. But in many things we affectionately admire her, and perhaps might—in some quarters—with advantage follow in her tracks;—in her order and method;—in her elevating and noble style of speech and action in Divine Service;—in her appreciation of the relation between the true and the beautiful;—in her persistent outlook towards future generations; in her provision in education for holding up the dignity of the office of a public teacher, not only in well-furnished Pastors, but in well-instructed Evangelists;—in the zeal of her clergy in promoting social reforms, such as the movement for a new licensing law;—in her ability to deal with men of all ranks in the State, and of every vocation in life;—and in her anxious regard for repose, both in worship and meditation, for the souls who require it. We do not forget that some of the imputed faults of the Church of England may perhaps be ascribed to reaction against our own—that Ritualism itself may be partly a revolt against seeming irreverence, excessive music, a reaction against excessive speech, and too much genuflexion a protest against sitting at prayers, a custom unknown to any worshippers of any religion in earth or heaven, except American Independents and English Dissenters. Yes, there are precious traditions of sanctity found in the Church of England, even in its highest school of Churchmanship, springing from sympathy with the holy living of former generations, of which you may scarcely find a trace in busier communities. We long for the time when spiritual life in England shall become more rich and free through the fusion of ideas, the intercourse of different minds, the contact of dissimilar characters, the comparison of various administrations. We trust that the unsympathetic nature of Englishmen, which renders it always difficult for them to understand each other, and sometimes, it is thought, indisposes them towards the endeavour, may not find a new and striking illustration in our own refusal to look abroad. We trust that neither the immense force of selfish interests, nor of social distinctions bred from ages of privilege and exclusion, nor the revengeful remembrance of past injustice, may hinder the consummation for which we sigh. Heaven grant us grace to prove, my Brethren, that the doctrine of independency in churches is not the foundation of a jealous separation, but the stock of a true Apostolic Catholicity, on which you may graft all that is noble, and free, and beautiful, and God-like, till it shall grow into a tree of life that will overshadow the nations.

Thus much I have thought it right, and even essential, to premise, in order to explain the temper in which we contemplate the question of Comprehension, and to show that if we shall offer to the project of including all Protestants in one National Church a steadfast resistance, it is not because we are indifferent to the fellowship of brethren, or presume on our own sufficiency to disparage the communion of "all saints."

In order to explain the bearings of what is called the Comprehension theory, we must briefly define the present position of ecclesiastical affairs in relation to the past, and this especially since eminent writers seem to find a difficulty in understanding what is meant by disestablishment.

The resolution to be proposed to-night in the House of Commons, seeking to pledge the Legislature to the Disestablishment of the Church of England, marks our entrance upon the final stage in a movement, whose history, very fitly to be remembered to-day, extends over the last 350 years in England, and connects itself with a previous European history of the relations between Church and State, reaching back to the foundation of Christianity. That earlier history of 1500 years records a series of alternate reactions of each of these great factors in modern society against the encroachments of the other. The Church of Christ, founded at first in opposition to the will of all existing Governments, was secured in its earliest age against the internal interference of the State by a spiritual repulsion which precluded union or alliance. To obey the laws of the Empire, and patiently to endure its persecutions, constituted the whole civil policy of the Primitive Church. When, through spiritual corruption in doctrine, character, and discipline, she grew to be popular, numerous, wealthy, and therefore powerful, the Roman emperors, in self-defence, instituted an al-

liance which afterwards became a tyranny. Against this tyranny of the Imperial power the clergy in the course of ages blindly sought defence, authority, and freedom, in the union and centralisation of the Papacy. Then arose contests between the State and the Church in every country of Europe, attended with various issues, the Church now lording it over the Kings, the Kings now revolting against the Church, but in the main both alike finding their interest in the maintenance of superstition and mental slavery. At length came the Reformation. Its spiritual insight and force were indeed great and wonderful, but they did not suffice to assert the liberty of the Church against the pretensions of the civil power. The Reformation was a revolt against the religion and the authority of the Papacy—the great rival and antagonist of kings—but it was not strong enough to assert its own position, as subject to Christ alone, against the now emancipated Sovereigns of the North. In England, Henry VIII. at once grasped the sceptre of both worlds, of matter and of mind, and established a despotism before unknown in European history. The union of the Civil and Ecclesiastical was then complete. The Church, yielding complete subjection to the King, was rewarded by power to enforce complete subjection on the people. The alternative placed before the English nation was conformity or the flames. Death was the penalty of Dissent.

But from that moment began a movement in England which has endured until the present day, a movement towards the gradual disestablishment of the Church. It has passed wearily and painfully through four stages. Under the Tudors for a hundred years nothing could be done for freedom except to think, to testify, and to suffer. But suffering issued as usual in the extension of truth and in the multiplication of the defenders of freedom; so that when the Stuarts began to reign the death-striking power of the Establishment had nearly ceased. Well, that was the first stage of disestablishment. During the Stuart dynasty, interrupted for a short period by the revolt of the much-enduring Commons, the Church could not kill or burn a man for Nonconformity: she could only clip his ears, for not believing in the Archbishop of Canterbury; or fine him for want of faith in the Book of Common Prayer, or imprison him in common gaols for denying the divine authority of Convocation; or sell his furniture for refusal to pay a Church-rate; or persecute from city to city such men as the authors of the "Delighting in God," of the "Saint's Everlasting Rest," and of the "Pilgrim's Progress." And the Church did all those things, and more also. This state of affairs lasted for a hundred years. Then came William III. and the Toleration Act. The Church now underwent a second degree of disestablishment. She could no longer assail the life, or even disfigure the visages, of her adversaries. She could not even harry and banish the unconformable. But she could secure the exclusion of Dissenters from Universities and Municipalities, and Parliaments, tax the parishes for Church-rates, and generally inflict a severe social stigma upon all who separated from her communion. And this stage of Establishment again lasted for about a century. With the French Revolution came numbers and courage to the advocates of freedom, and, we should add, a spirit of greater justice to the English people. During the last seventy years, and notably during the last thirty years, when the Liberal party and the Liberal press have rendered services that never ought to be forgotten or denied, one invidious privilege after another has been wrested from the Established Church, always through hard fighting, never once through gracious surrender; until now, at length the Universities are on the point of opening their gates to the nation—the third degree of disestablishment draws to an end, and the termination of the conflict is visibly at hand. As soon as the working householders of the towns have been instructed by a series of Parliamentary and local discussions in the justice of the policy of disestablishment, that policy will be enforced on the Legislature with irresistible strength; and since that external strength will be assisted in its action by growing forces of disruption within the Church, it is foreseen that the issue will be its complete disendowment, and the establishment of religious equality before the law, before many years have passed over our heads. Thus the answer to the question, What is disestablishment? is, that it is the completion of a process which has taken nearly four hundred years in its development,—for the establishment of religion itself has been a thing of degrees, and not a fixed and absolute quantity.

It is just here, nearly at the end of the fourth century of ceaseless conflict, and at the imminent approach of complete disestablishment, that we are invited by some to consider a policy which it is hoped may prove the salvation, and indefinitely prolong the existence, of the State-Church. Already the talismanic word Comprehension is whispered among some of the foremost statesmen and Churchmen of the day. It is openly pronounced by a small but powerful party in the Church itself. It is advocated in the press with signal ability and earnestness; and no pains are spared in affirming the lack of culture and breadth in those who oppose it. So rooted are the convictions of these advocates of religious establishments that they are prepared for almost any sacrifices, if the outlying religious bodies will consent to come to terms.

One of two distinct policies is relied upon for postponing indefinitely the evil day of disestablish-

ment. These are, first, comprehension by the State in the form of concurrent endowment of all faiths; and, secondly, should that fail, comprehension by the Church itself, which shall open its doors to receive all the great Protestant bodies into her communion, and all their ministries to a participation in the ecclesiastical property of the State.

There are facts in recent history which render some such proposals as these far from improbable. On the 2nd July, 1869, two archbishops and seven bishops (Doctors Ellicott, Selwyn, Wilberforce, Magee, Clapham, Thirlwall, and Brown) voted for the endowment of the Roman Catholic religion in Ireland, in order to save the Irish Establishment. Only five bishops voted against this proposal of the Duke of Cleveland, and all the rest were absent. It is therefore conceivable that the heads of the Church of England might reconcile themselves to the endowment of all faiths, however antagonistic, if the English Church could but be preserved. The success of the present Government in maintaining the denominational principle in the recent Education Bill offers another precedent, and, it is supposed, an encouraging augury, to the advocates of equality by concurrent endowment. The thin end of the wedge also has been lately in preparation for use at the Colonial Office.

The other suggested plan of comprehension, by altering the basis of the Church of England itself, so as to remove the difficulties of subscription for the now excluded ministers of religion, and to allure the Free Churches into the national fold, is chiefly advocated by what is known as the Broad-Church party; a party whom it has of late been the custom of some younger Dissenters (I think many will agree with me in saying) extravagantly to extol both in religion and politics. To judge by the writings of this school of thinkers, it seems as if they really believed that such a way of salvation for the Establishment was practicable. With all their many and great accomplishments, how little do these writers know of the inner life of any religious party except their own. It is part of our business to-day to assure them, with all kindness, that so far as the Nonconformists are concerned, they are building their hopes upon the sand. If they have learned little from the last four centuries of conflict, misery, and disgrace to the cause of true Christianity, occasioned by the State Establishment of religion, we have learned by sad experience a great deal. Where is the body of ministers of free churches in England who would demean themselves to become the pensioners of the State, under either of these schemes of comprehension, just for the purpose of preventing the downfall of that political institution which, notwithstanding all the good done by good men within its limits, has wrought so much mischief during ten generations? The men amongst us who would thus "take the money, and do as they were taught," are men who would make no scruple of conformity under existing conditions of subscription. The Ministers of God, who have thought it worth while to incur and endure the life-long disapprovement involved in separation, will not thus sell the birthright of freedom for a "mess of pottage"—not even when it is offered by the State, and accompanied by its blessing. But—when it is offered by the Church of England—when it is offered by a clergy whose ancestors have persecuted and derided New Testament Christianity, as we understand it, in one way or other, ever since the Reformation—by men who, having reached the last limits of elasticity in language in the interpretation of their own standards, and thereby brought equal confusion into theology and morality—suppose that others too may easily find excuses for flinging aside the remembrance of their forefathers, the experience of ages, and their own unwavering witness against both sacerdotal superstition and a Christ-denying scepticism—and all with a view to silence that testimony by Church union with principles which we believe to be pernicious errors—we say frankly, "Win all whom you can by such proposals. There are those who may gladly eat of these 'crumbs which fall from their master's table' at the conclusion of the feast; but, as for us, thank Heaven, we do not stand in any need of such a diet, for we eat the 'Children's bread' at the table of the Great King!"

Briefly, every scheme of comprehension, whether by concurrent endowment or by modification of the basis of the Church of England, is impracticable. No great party in England desires it. It is the project only of a sect of thinkers in difficulties, somewhat indifferent to evangelical theology, who, having whittled away their own creed almost down to a shadow of Christianity, suppose that all other men may be persuaded to enter into a confederacy for saving the Establishment, through fear of being denounced by them as bigots and sectarians. For the truth's sake we shall very calmly endure the infliction. Their own brethren do not desire this comprehension at the expense of our consciences and theirs also. The High-Church party does not desire it. The Evangelical party does not really desire it. And, above all, the Free Churches do not desire it. They have no intention of relaxing their testimony against serious errors, whether respecting the sacrifice of Christ or the authority of the Apostles, since Christianity is nothing, if it is not a doctrine of truth; and no intention whatsoever of exchanging a heaven-commanded discipline against openly "wicked persons" for the laxity of a merely parochial Christianity. The differences between the Church of England and the Nonconformists unhappily spring from profound diversities

of belief on spiritual questions. Our ecclesiastical principles are not mere accidental forms of thought, but necessary inferences from higher convictions on the nature of spiritual life. The Archbishop of Canterbury, when asked by one of our most honoured Ministers, "Whether any joint action was possible in evangelising the people?" truly answered "No; for you proceed upon the supposition that the non-church-going people require to be regenerated man by man, but we proceed upon the belief that they are regenerated in baptism already." Between such opposites there can be no formal alliance in church life—the difference goes down to the foundation.

Next, the endeavour at such comprehension would not be worth the pains it would demand, even if it could be accomplished. It would be brought about nominally in the cause of unity and peace, but it would lead to worse contention on every side. Just imagine the Baptists included in a Church where infant regeneration in baptism was taught by 20,000 clergy! Just imagine our own churches included in an Establishment which acknowledged the claims of the prelates to be successors of the apostles, and which, affording them State pay, subjected them rightly to Episcopal inspection. Just imagine the Methodists carrying on their love feasts and experience meetings and classes under the derisive criticism of the old clergy of the State! We see in the present state of parties within the Church of England how little the bond of law or of interest compels or induces them to sympathise with each other. Why should there be greater sympathy between parties more profoundly separated by opposing convictions and ancestral faiths? If all these parties pretended to abandon their beliefs or to connive at the contradiction of every doctrine formerly held dear, they would earn only their own scorn and condemnation, and they would besides utterly demoralise the country: if they professed and propagated them, they would render the Establishment a scene of universal uproar and confusion.

3. Every such project would tend to the aggrandisement of clerical authority and power, and this is the last thing to be desired in the interests of English religion. We have already 20,000 clergy supported by the State. We might then have 40,000; and this would be far too many for the cause of genuine religion. Nothing is more fatal to national thoughtfulness, national freedom, and national reform than the existence of an immense body of State-paid clerical functionaries, bound together in one territorial hierarchy; and so vast a body of national clergy as would then exist would literally suffocate the intellect of the country. Our own ministers would very probably sooner or later be corrupted into priests, and the regular priesthood, when Nonconformity was abolished, would gather courage for every conspiracy against intellectual freedom.

4. Lastly, the professed ends of comprehension can be better obtained by disestablishment and disendowment of the Episcopal Communion. In our judgment there is little gained for any really spiritual end by the closer association of bodies of professed Christians of whom the larger number are not spiritual men. That which is needed in England is the closer acquaintance, in every locality, of enlightened and susceptible souls, of men who are really in earnest in the "things pertaining to the kingdom of God." Whatever tends to break down the social barriers which at present too much prevent such intercourse, will tend towards the creation of a loftier spiritual life,—and nothing of an external kind seems more likely to break such barriers down than the abolition of ecclesiastical privilege in the nation. If, as we are told this morning by that journal which is the very Goliath of Gath, the chief Philistine of England, "the Church is the religion of the better born, the better bred, the better educated,"—the persons who profess that religion will doubtless, under the new circumstances of equality before the law, demonstrate their breeding by their behaviour.

We see then no issue for the Episcopal Church from her present internal difficulties except in the abandonment of her political position. Certainly there will be found no solution in any method of comprehension. The main hope for religion lies in this disestablishment, the very mention of which excites in many minds so much dread. It may be postponed for a little time; it will be overtaken to-night; but it is coming fast; and when it comes, all that is noblest, worthiest, best in the Church of England, that is, all that retains its faith in Christ as a Divine Saviour, will join with all that is most thoughtful and most Christian in the Free Churches, in thanking Heaven for the deliverance.

MR. MIAULL'S MOTION.—In resolutions, which are advertised elsewhere, the Executive Committee of the Liberation Society have expressed their obligations to the mover of the motion for "the courage, ability, and judgment with which he has placed the question of disestablishment before Parliament and the nation," and stated that they find in the debate and division the strongest incentives to renewed exertion.

THE BURIAL LAW AMENDMENT BILL was read a second time in the Commons on Thursday, and on Monday passed through committee.

A PROOF OF PROGRESS.—In regard to a lecture on disestablishment delivered last Friday by the Rev. N. T. Langridge, a deputation from the Libe-

ration Society, a correspondent writes:—"There must be a wide-spread feeling in the country in favour of disestablishment, or Horsham would never have come so strong in its favour; it always being considered six or eight years behind in religious and political questions. The hall was well filled, and very marked attention was paid to the lecturer, who, at the close of his interesting lecture, received a unanimous vote of thanks."

CHURCH DEFENCE.—The *John Bull* states "that an influential committee has been recently formed in London whose special duty it is to watch current events, and to organise for Churchmen the means of making their voice heard more effectively in defence of their rights. We have seen the circular recently issued by the committee to rural deans, in which an appeal is made for their aid in suggesting discussions in the several deaneries 'on those political measures which, whether avowedly or otherwise, are intended to be assaults on the Established Church.' The committee 'entertain a firm confidence in the latent power of the Church to resist successfully the attacks made upon her, and they add that the recent elections to many of the local School Boards have given a fresh assurance that this power needs only development and organisation.' Already the committee have received many promises of support in answer to their appeal. The petition to the House of Lords against the Burials Bill has been signed by upwards of 1,200 churchwardens."

POLITICS IN ST. PAUL'S.—A correspondent, Mr. W. Forbes, writes:—"Sir,—A few days ago the Rev. Dr. Miller, of Greenwich, preached in St. Paul's Cathedral. The sermon was on behalf of the Sons of the Clergy, and the text was Isaiah lxv. 8—"Destroy it not, for a blessing is in it." The it, I need scarcely say, is the Church of England. The *Times* said of the sermon that it was 'principally an argument in many branches against the disestablishment of the Church of England, commencing with a reference to the recent debate in the House of Commons.' A sermon should, under God's blessing, be the means of converting sinners, or of building up believers in their most holy faith. If neither of these objects is accomplished, the address may be a lecture or a political oration, but is not a sermon. The pulpit is not a place from which to expand or declare political opinions. The apostle after whom the Cathedral is named desired to know nothing among men save Jesus Christ and Him crucified,—but Paul was perhaps of a less ambitious temperament than the Vicar of Greenwich."

THE REPORTED BAPTISM OF KESHUB CHUNDER SEN.—It would seem that the *Watchman* has been a little premature in announcing the conversion to Christianity of the Baboo Keshub Chunder Sen. An extract from a Lucknow letter, dated March 2, quoted in the *Record* of Monday, from an American Methodist paper, gives the origin of the report. This letter speaks of the baptism of "Baboo Chunder Sen, the great preacher of Lucknow," and states that the Brahmos had telegraphed to Calcutta for a missionary to take the place of their converted preacher. As Keshub Chunder Sen lives in Calcutta, and the papers published in that city up to the 19th of April—more than six weeks after the date of the letter in question—make no mention of his conversion, or of his having gone to Lucknow, there seems little doubt that whatever similarity there may be between the names of the two gentlemen, the "Chunder Sen" baptized at Lucknow is not our visitor of last year. It was mentioned in the Indian papers some weeks ago that three or four members of the Brahmo Somaj at Lucknow had embraced the Christian religion, but their names were not given. Miss Frances Power Cobbe writes to the *Pall Mall Gazette*:—"I have in my hands a letter from Keshub to a Theist friend in London, dated Calcutta, March 1, and making no allusion to any event of the kind." It appears from a letter in to-day's *Watchman* that the convert of Lucknow is Hem Chunda Singha, who is the preacher of a branch of the Brahmo Somaj, the apostle of the sect.

DR. DÖLLINGER AND THE GERMAN CATHOLICS.—The *German Correspondent* says that the movement headed by Dr. Döllinger continues to gain ground in Southern Germany. Professor Friedrich, who belongs to the court by right of his position, has made a personal application to the King of Bavaria for permission to continue his spiritual functions. The question has been referred to the Minister of Public Worship. The students of Munich proposed to arrange a torch procession in honour of Dr. Döllinger, but he declined the honour with thanks, as he had never accepted such compliments, and wished no demonstration of the kind to be made at present. It is said that he intends not to lecture at the university during next term, but to resume his courses in the winter. The students of Munich are signing an address approving of his views, which is to be forwarded to the other universities of Germany and Switzerland. It is said that the clergy of the court have been given to understand that, though no wish is entertained to interfere with their ecclesiastical views or position, they will do well not to join in any public declaration against Dr. Döllinger, in case such a step should be contemplated by the rest of the clergy, as by doing so they would show a want of respect for their superior. Such a step could not be demanded by the bishop, as, if it were, the declaration would lose its voluntary character. The news that Lord Acton is about to leave for England is unfounded, as he intends to remain with his old teacher and friend during the present crisis. In the meantime eighty Catholic parishes have signified their ap-

roval of Dr. Döllinger's views. Professor Berchtold has published, in the form of a pamphlet, a commentary on the paper he presented to the Munich faculty of law on the dogma of the infallibility of the Pope. The Bavarian bishops are about to meet at Eichstadt for the purpose of forwarding a common letter to the Pope.

MR. VANCE SMITH ON THE REVISION OF THE BIBLE.—The Rev. G. Vance Smith, speaking at a meeting in Birmingham on Monday night, said:—"With respect to the revision of the Bible, in which he had the honour and the pleasure of being engaged, he could not enter into details; but he thought the public might have every confidence that a thoroughly honest and truthful spirit was at work in the deliberations of the revisers. He did not say that the work would be perfect, for the revisers were human, and probably some were under the bias of theological opinions; but it was the desire of every member of the New Testament Company, to which he belonged, that the work should be done according to the evidence, and that candour and truth should prevail. He had no doubt this was the animating motive of every member of the company, as much as it was his own, and he certainly had no other motive than truth, and fairness, and faithfulness. The public might rely on it they would receive at the hands of the revisers a greatly-improved version of the Scriptures. It would take a long time—it was thought it would take five or six years—to revise the New Testament, and even longer to revise the Old; but when it was remembered how great a multitude of people were interested in the work, and that the work might live one or two hundred years, the length of time must not be grudged. On account of the slowness with which the work was being done, it had been proposed to divide the company into two or three sections, but the feeling of impatience had gradually subsided, and it was thought better that the whole company should deliberate together, and decide every doubtful question by vote. So far as they had gone, the new version satisfied him extremely, and in this respect, that it read like the old one. There were changes in almost every verse—in some verses several—some more important than others, but all tending to a more exact representation of the original; but, notwithstanding these numerous changes, it was the wish of the company to adhere as closely as possible to the old style, with which the people had been familiar from their childhood. The consequence was, the new version read extremely well, measuring it by the standard of the old one; and any one hearing it read would hardly know it was a new version. As to the separation of Church and State (Mr. Smith went on to remark), he hoped in one sense it would come to pass, and in another he did not. The religious people of England ought to be united in one church. He did not like sectarian divisions; and he thought that the union of men of different churches in the work of revision would tend to encourage the feeling of unity, and to show that there were some common principles on which they could all stand. He thought that in those great principles might be found a foundation for one great Church of England. That was better than what was called the separation of Church and State. He would certainly free the Church from all State dictation, but there might be liberty and yet a National Church; and not only so, but for the use of the Church the existing Church property might be retained."

Religious and Denominational News.

Mr. S. Yates, of Rotherham College, has accepted an invitation to become the pastor of the Congregational church, Runcorn.

Mr. Francis George Collier, of the Lancashire Independent College, has accepted an invitation to become the minister of St. Paul's Independent Chapel, Wigan.

Mr. Thomas Lunt, of Lancashire College, has accepted a unanimous invitation to the pastorate of the church of the late Rev. William Rhodes, Sandbach, Cheshire.

The Rev. P. Thomson, M.A., has accepted a unanimous invitation to the pastorate of the Vines Congregational Church, Rochester, and will commence his ministry there on the 21st inst.

The Rev. G. Wade Robinson, of Dudley, has accepted a unanimous invitation to the pastorate of Union-street Chapel, Brighton. He is expected to commence his ministry there on the first Sunday in June.

The Rev. James Webb, of Hemsby, has accepted a unanimous invitation to the pastorate of the Independent church at Hornsea, Yorkshire, and will enter upon his labours there on Sunday, May 21st.

WALWORTH.—On the 24th ult. the Rev. Thomas Jeffreys was recognised as the pastor of Sutherland Congregational Chapel, Walworth. There was a large attendance. The Rev. W. Tozer presided. The Rev. P. J. Turquand read the Scriptures and prayed; the Rev. Mr. Pillans asked the customary questions; the Rev. Dr. Halley, president of New College, gave the charge to the minister; the Rev. R. Berry offered the prayer; and the Rev. J. G. Rogers gave the address to the people. Mr. Jeffreys was also supported by the Revs. W. Howieson (Baptist), Murphy, Bruce, Tiddy, Price, and W. Ellis (of Deptford, a former brother student at New College).

SALFORD.—The congregation worshipping in Richmond Chapel, Salford, the Rev. D. Jones

Hamer, pastor, by a noble effort last week, liquidated the debt remaining on the new lecture-hall and schools built last year. The total cost has been 4,000*l.*, towards which about 2,300*l.* were subscribed at the outset. Preparations were made for a bazaar, which was held last week at the Royal Exchange, Manchester. By this 1,300*l.* were realised at the close of the bazaar; members of the congregation again offered subscriptions amounting to more than 500*l.*; so that the beautiful and commodious buildings stand now free from debt.

LYMINGTON.—On Wednesday last a social tea-meeting was held in the large schoolroom of the Congregational Church, Lymington, to welcome the Rev. T. Poole to his new sphere of Christian labour. Nearly 300 persons came down to tea. In the evening a crowded meeting was held in the church. Mr. Bright, one of the deacons, stated the circumstances which had led the congregation to invite the Rev. T. Poole to become their pastor, and the Rev. T. Poole set forth the reasons which had induced him to accept the invitation, and spoke at length in explanation of his views and principles. Interesting addresses were delivered by the Chairman, the Rev. J. Fletcher, of Christchurch; Rev. T. Sissons, of London; Rev. J. M. Paull, of Romsey; Rev. J. Dunlop, of Ringwood; Rev. J. Burt (Baptist), and the Rev. J. Robinson (Wesleyan). The meeting was varied by the singing of some very appropriate and beautiful hymns by an excellent choir.

MELBOURNE, DERBYSHIRE.—On Tuesday, April 25, 1871, the memorial stone of a new Congregational church was laid by Jas. Spicer, Esq., of Woodford, London. The building, designed by Mr. Sheffield, Derby, is in the early transitional English style, and intended to hold about 300 persons; the whole cost about 1,000*l.* The senior deacon read an interesting sketch of the principles of Independency, and its history in Melbourne, and Mr. Bullock, one of the contractors, presented Mr. Spicer with a handsome silver trowel, with which he performed the usual ceremony. Mr. Spicer made a short address, and concluded by promising 50*l.* to the building fund, and another 25*l.* should the church be opened free from debt. The Revs. Mr. Bannister (the minister of the new church), H. Ollard, F.S.A., W. Crosbie, M.A., LL.B., F. S. Williams, and T. May took parts in the ceremony. A successful tea-meeting was held in the Atheneum, after which there was a public meeting in the new Wesleyan chapel, presided over by J. Brown, Esq., of Belper, which was addressed by the above, with several other ministers and friends. Many were present from the various religious bodies in the town, several liberal Churchmen have given and promised assistance, and it is to be hoped that the whole liability will be met by the time the building is finished. Schoolrooms are absolutely requisite, and adjoining ground has been secured for their erection; but the church and congregation prefer delaying this part of the scheme until the place of worship is their own.

NORTHFLEET.—The recognition of the Rev. J. M. Hanway Valentine (student of New College, London) to the pastorate of the Congregational Church at Northfleet, Kent, took place on Friday, April 28th, 1871. The Rev. Alexander Hannay, secretary to the Congregational Union of England and Wales, delivered an able address on the principles of Congregationalism; the Rev. W. E. Parrett, who has attended to the ministerial duties of the church for some time past, asked the usual questions; the Rev. G. L. Herman, of Chatham, led the recognition prayer, and the Rev. Robert Halley, D.D., principal of New College, gave an earnest and affectionate charge to the minister. Immediately after this service, the audience retired to the schoolroom adjoining the chapel, where an excellent tea was provided. In the evening, the Rev. William Guest, of Gravesend, preached a sermon of great counsel and encouragement to the people; and on Sunday morning the Rev. George Thompson, of Mexborough, Yorkshire, preached an induction sermon for the new minister. The Revs. R. T. Verrall, B.A., of Lewisham; G. Shrewsbury, of Ingress Vale; J. Jellie, of Rochester; J. S. Watts, of Bromley-by-Bow, and J. Moss, of Gravesend, also took part in the services. All the services were largely attended, and were of an exceedingly encouraging kind.

BATHEASTON.—The Congregational Chapel which has been erected in the village, was opened for worship on Tuesday, April 25. The Rev. Henry Quick, of Brighton, preached morning and evening. There was a large attendance of ministers and friends connected with the neighbourhood to testify their interest and sympathy with the movement. Dinner and tea were provided in the Mission House, and the latter was a very crowded gathering; after which a meeting was held in the chapel under the presidency of H. O. Wills, Esq., of Bristol, and subsequently of Mr. William Titley, of Bath, when interesting addresses were delivered by the Rev. William H. Dyer, of Argyle Chapel, Revs. Austin Smith and T. C. Finch (formerly ministers at Bath-easton), R. O. Heywood, Esq., of Bath, and Revs. E. Edwards, of Calne, W. E. Darby, of Chippenham, and Henry Quick. By the report which was read by Mr. Coombes, one of the deacons, it appeared that the original estimate for the erection of the chapel (including the ground), was 1,000*l.*, but owing to the position and nature of the site, the foundation had to be made much deeper than was intended, involving a considerable expense, which with some other unavoidable matters had increased the cost of the building to about 1,200*l.*, and it was exceedingly satisfactory to find that through the exertions of the Rev. R. Rew, the minister, and the congrega-

tion at Batheaston, aided by the great liberality of Charles Jupe, Esq., and the kindly help of the friends at Argyle and Percy Chapels and many other of the churches connected with the county association, it was not expected that the deficiency would be more than from 150*l.* to 200*l.* Towards this amount the collections and additional contributions promised on the day of opening (amounting to about 60*l.*) would be devoted, and it was confidently anticipated that the church and congregation would shortly have the pleasure of feeling that their new chapel was entirely relieved of the burden of debt.

JARROW.—The Congregationalists of Jarrow, assisted by their fellow-religionists in the counties of Durham and Northumberland, have erected a place of worship in this thriving town, which is an ornament to the neighbourhood and a credit to the zeal and taste of the denomination. The elegant and yet inexpensive edifice has been built in the simple Gothic, or early English, style, from the designs furnished by Mr. J. P. Pritchett, of Darlington. It is estimated to seat 500, and the cost is understood to be somewhat less than 1,600*l.* The opening celebration was held on Monday afternoon, and was attended by a large and deeply-interested congregation. The introductory services were presided over by the Rev. E. Baker, of South Shields; Rev. J. Ketley, of Gateshead; Rev. W. Stead, of Howdon; and the Rev. H. Lawson, A.M., of Ryton. The dedication prayer was offered by the Rev. G. Stewart, of Newcastle, and the sermon was preached by the Rev. W. Shillito, of Sunderland. Several other ministers were present, and many of the leading Nonconformists of the district united with them in thus testifying their sympathy with the pastor of the new church, the Rev. R. Ricards, in his anxious but so far successful undertaking. In the evening a company of about six hundred assembled in the Mechanics' Institute for tea. When tea was concluded, a public meeting was held—Mr. Marshall, of Tynemouth, in the chair—and the day was closed by appropriate speeches, interspersed with well-sung selections of sacred music. A handsome stall of needlework and fancy articles was exhibited in the hall during the afternoon. The amount added on the day to the building fund by gift and promise exceeded 200*l.* The sudden and pressing appeal which Jarrow has made on Christian sympathy, may be best seen in the fact that whereas in 1861, the population was only 6,000, now, according to the census taken April, 1871, the number has risen to nearly 25,000, an increase of 300 per cent.

Correspondence.

THE DISESTABLISHMENT MOTION AND THE METROPOLITAN MEMBERS.

To the Editor of the Nonconformist.

SIR,—The division list of the 9th inst. has, no doubt, been carefully scrutinised by the constituents of Liberal members throughout the country; but it may have escaped notice how shamefully inadequate was the support which Mr. Miall received from the members of the metropolitan boroughs. Let me, therefore, place the facts before your readers:—

	For.	Against.	Absent.
<i>City of London—</i>			
Mr. Goschen*	1		
Mr. Crawford	1		
Ald. W. Lawrence		1	
Baron L. N. de Rothschild		1	
<i>Southwark—</i>			
Mr. Locke		1	
Col. Beresford	1		
<i>Tower Hamlets—</i>			
Mr. Ayrton*	1		
Mr. Samuda	1		
<i>Finsbury—</i>			
Alderman Lusk	1		
Mr. W. T. M. Torrens		1	
<i>Hackney—</i>			
Mr. Reed	1		
Mr. Holmes		1	
<i>Marylebone—</i>			
Mr. Lewis		1	
Mr. Chambers		1	
<i>Chester—</i>			
Sir H. Hoare	1		
Sir C. Dilke	1		
<i>Greenwich—</i>			
Mr. Gladstone*	1		
Alderman Salomons		1	
<i>Lambeth—</i>			
Mr. McArthur	1		
Sir J. C. Lawrence		1	
<i>Westminster—</i>			
Mr. W. H. Smith	1		
Captain Grosvenor	1		
	5	9	8

Thus, out of twenty-two members—of whom twenty are Liberals—only five voted for the motion, while a greater number (nine) voted against it. Three of those who voted "No," are members of the Government (marked *), and two are Conservatives; but the eight absentees are neither officials nor Conservatives. Some of them profess to be decided Radicals, and three of them are Dissenters—two being Unitarians and the third a Jew.

Now, does any one believe that the City vote repre-

sented the state of opinion among the mass of the City electors? Or that Messrs. Ayrton and Samuda did not grievously misrepresent the Tower Hamlets? Or that the Hackney and Finsbury Dissenters, or those of Marylebone, Lambeth, Westminster, or Greenwich, have no right to complain of the votes, or the absence, of their Parliamentary representatives? Why, if the metropolitan boroughs were polled to-morrow, majorities in favour of Mr. Miall's motion would be obtained in most of them. Yet the members for those boroughs are, with five exceptions, found to be behind the members for boroughs in other parts of the kingdom where radicalism and anti-state-churchism are less strong, and where the Established clergy and their adherents can exercise a degree of political influence which is unknown in the metropolis.

Sir, whatever may be done elsewhere, I submit that Nonconformists should resolve that this state of things shall be amended at the very next election—come when it may. Let the Liberation Society pay some attention to London, as well as to the provinces, and let the Committee of the Dissenting Deputies—which is a metropolitan body—take the matter in hand; or, if those organisations cannot undertake the work, let Nonconformist Associations be formed in each borough. A repetition of such a vote ought to be made impossible, and it will be if proper steps be taken while the facts are fresh in the Nonconformist mind.—I am, &c.,

A METROPOLITAN NONCONFORMIST.
May 15.

METHODISM AND THE CENSUS.

To the Editor of the Nonconformist.

SIR,—It is to many persons a matter of regret, that a Census of Religious Worship has not been taken during the present year, after the manner of that taken in 1851. Such a Census would have enabled us to form a rough estimate of the religious activities of the Church as a whole, quite irrespective of the relative progress of Church and Dissent. However, this has not been done; but although this has not been done, it is not difficult to form an estimate of the progress of one great section of the Free Churches of the country, since the year 1851. The various Methodist denominations publish, year by year, very carefully prepared statistics in relation to the progress made. And with your permission I will briefly state a few facts, in relation to the progress of Methodism from 1851 to 1870—a period of nineteen years—which may be of interest to those beyond the Methodist Churches.

According to the Census returns, the Wesleyan Methodists, including in that term, the Parent Body, the New Connexion, the Primitive Methodists, the United Methodist Free Church, and the Bible Christians, had, in 1851, 11,007 places of worship, containing 2,194,298 sittings. According to the minutes of 1870, these various bodies of Methodists had 16,804 places of worship, being an increase of more than 50 per cent. in nineteen years. This in itself is a large increase, but the increased accommodation is much greater still. For we have to take into account not only the number of places of worship, but also the average number of sittings they contain. According to the Census returns of 1851, the 11,007 Methodist chapels contained 2,194,298 sittings. Therefore if the chapels that have been built during the last nineteen years are of the same average size, the sittings contained in Methodist Chapels in 1870 will be 3,851,774. But there can be no doubt that most of the chapels built during the last nineteen years are considerably larger than the average of those erected before the year 1851. And besides the erection of new chapels, a great number of the old ones have been enlarged. As an illustration of what has been going on, more or less, for the past nineteen years, I may state, that the chapel committee of the Parent Body, during the year 1870, sanctioned the erection of 138 chapels, and the enlargement of 68, by which 47,282 additional sittings were secured during one year. If therefore we allow 150,000 additional sittings to have been provided during the nineteen years by enlargements which I have no doubt is much under the mark, the Methodist chapels in 1870 would contain 3,500,000 sittings; which is an increase of more than 50 per cent., while the population during that time will probably not have increased much more than 20 per cent.

2. The next question to be considered is the extent to which these chapels are occupied Sunday by Sunday. On this point there are no reliable statistics. But the number of members in church-fellowship,—i.e. those who meet in class—is returned in all the Methodist bodies; and by a comparison of the members in 1851 and in 1870, we can arrive at an approximate estimate of the number of worshippers. But before quoting the number of members in 1851 a word or two of explanation is necessary. The parent body of Methodists in 1851 was suffering much from the agitation of Wesleyan Reformers, and had lost a considerable number of members. Many of these joined other Christian communities; many it is to be feared were never again united in church fellowship; while a large portion ultimately amalgamated with the Wesleyan Association, and took the name of the United Methodist Free Churches. Therefore the number of members as found on the "Minutes" of the Methodist bodies in 1851 would be too few, as there were many then unattached, some

of whom would be returned in 1870. But there are two facts to be put as a set off against this; first the Parent body lost about 50,000 members in the two or three years following 1851, which is probably a larger number than those who joined the Liberal Methodist bodies. It must also be remembered that for many years past there has been a growing disinclination in all the Methodist denominations to make the class-meeting the test of membership; and in most of these bodies there are many communicants, whose names are not on the class-books, and who are therefore not returned as members. Bearing these facts in mind, as in some degree affecting the returns of membership, I observe that in 1851 the various bodies of Methodists had a united membership of 464,564; while in 1870 they had a membership of 624,453. The ratio of this increase is not quite so large as the increase in the sittings for public worship; but it is nevertheless a large increase, especially when it is remembered that a strong objection to a class-meeting test of membership, has been growing during the whole of the time under review.

3. Another element to be considered in the growth of Methodism, is the number of preachers who are separated from business, and who are altogether devoted to the work of the ministry. Clergymen like Dr. Hume, how frequently sought to disparage Nonconformist Churches of the country, on account of the fewness of professional ministers in proportion to their places of worship. I don't myself profess to have any sympathy with the notion that a man must necessarily leave his business before he can publicly speak to his fellow-men concerning God's great love in Jesus Christ. I look upon it as nothing but a rag of Popery. However, the increase of professional ministers in the Methodist bodies during the past nineteen years, is more than fifty per cent. In 1851 the number was 2,084; in 1870 the number was 8,137. But besides the professional ministers, Methodism boasts of a large army of what are called local preachers. In Wesley's time many persons complained that he should allow laymen to preach; but he replied in his own laconic way:—"Soul-damning clergymen lay me under far greater difficulties than soul-saving laymen." And in our time there are many clergymen who sneer at these tradesmen preachers. To all such sneers, one is half inclined to say with Milton:—"It was to be wished they were all tradesmen; they would not then, so many of them, for want of another trade, make a trade of their preaching." Methodism owes much of its success to its lay preachers. The increase in the number of local preachers during the period under review, can only be stated in the liberal branches of Methodism, as the parent body makes no return of local preachers in its ministers. But in the off-shoots of Methodism there were in 1851, 12,728 local preachers; while in 1870 there were 20,728, being an increase of more than 70 per cent. in nineteen years. I have no doubt there are as many local preachers in the parent body, as in all the off-shoots, which would make the total number of Methodist local preachers in 1870, to be 41,456.

4. Another important element in estimating the progress of a religious body in our time, is the extent of the instruction given in Sunday-schools; especially is this the case in denominations composed largely of the working classes. But in this matter, as in that of the local preacher, the increase cannot be exactly given, as the parent body did not in 1851—so far as I know—make any return of their Sunday-schools. In 1851 they had 216,889 Sunday-schools, and 89,499 teachers; in 1870 they had 539,884 scholars, and 91,571 teachers. Thus in the nineteen years the increase of Sunday-schools has been 150 per cent., and the increase of teachers still greater; and it must be remembered that during this time the population will not have increased much more than twenty per cent. If we add the number of scholars and teachers of the parent body for 1870 to those of the off-shoots, the figures will stand thus:—Scholars, 1,162,423; teachers, 197,163. From this statement of facts one or two inferences may be fairly drawn. It has been questioned whether since the Census of 1851 the Free Churches of the country were making the progress they had done in years previous. So far as the Methodist bodies are concerned, it is clear that in chapels, in communicants, in ministers, in local preachers, in Sunday-school teachers and scholars, they have been making much more rapid progress than the population. In 1851 the Methodists had 825 places of worship containing 165,000 sittings; in 1851 they had 11,007 places of worship with 2,194,298 sittings; in 1870 they had 16,804 chapels, containing 3,500,000 sittings. And all this has been accomplished by a comparatively poor people, without a penny from the State. Surely a Church like the State Church has no need to fear, even though the patronage and aid of the State should be withdrawn. These facts also throw light on another point that is frequently discussed, namely, the absence of the working classes from our places of worship. We frequently hear ministers and public men bemoaning the fact that the working classes stand outside our religious organisations. No doubt there are multitudes of the working people who are not reached by any of our religious agencies, but has it not always been so? Are there relatively fewer working men in our churches and chapels now than there were thirty, fifty, or a hundred years ago? I believe the contrary is the fact. By whom are the three million and a half of sittings occupied, Sunday

by Sunday, in the various Methodist chapels of our land. I have no doubt that 80 per cent. of those attending Methodist chapels either do belong to the working class, or have belonged to it. Let us not, therefore, calumniate a whole class by describing them as being opposed to religion. No doubt there is a terrible amount of religious indifference among working men; and it is simply indifference, not antagonism. To suppose that they are largely tainted by scepticism is, in my judgment, a mistake; they are simply careless and indifferent. There is therefore urgent need that the aggressive methods of working, which have been to some extent peculiar to Methodism, should be continued.

Apologising for occupying so much of your space,
I am, yours, &c.,
MARMADUKE MILLER.

Huddersfield, May 3, 1871.

Anniversary Meetings.

THE LONDON MISSIONARY SOCIETY.

The annual sermons in connection with this noble institution were preached on Wednesday, May 9th, in the morning at Surrey Chapel, and in the evening at Westminster Chapel. The morning preacher was the Rev. R. D. Wilson, of Craven Chapel, whose subject was, "The Power of Faith in the Church," taking for his text John xi. 40. The chapel was well filled. The evening congregation was also large. The preacher, the Rev. J. O. Dykes, of Regent-square Presbyterian Church, took as his text, Pss. cxii. 6, 7.

The annual meeting was held on Thursday at Exeter Hall, which was crowded from end to end. The platform was entirely occupied by ministers and leading laymen of the Congregational churches. The chair was occupied by Sir Bartle Frere. The Rev. R. Robinson having given out a hymn, which was sung, the Rev. George Martin, of Lewisham, offered prayer.

The CHAIRMAN, in his opening speech, said that the more they considered what was passing around them, the tidings which came to them from distant lands, the more he should feel the necessity of sinking every formal difference in the one feeling of the unity of true Christians. (Applause.) He dwelt upon the difficulty of realising the greatness and rapidity of the changes which were coming over India, that great empire of more than two hundred of millions of souls, over which the Lord had placed the Sovereign of England as arbitress of the temporal destinies of so many of His people. That was not the place nor the time to speak of the many material agencies which had contributed to this result. It only concerned him just now to speak of that which he believed had been the most potent of all the agencies at work—the agency of the Gospel of Christ.

It was a very few years ago, comparatively, as men speak—it was only the time when, as a young man, I went out to India, less than forty years back, when, I will answer for it, there was not one thoughtful politician, not one statesman, however much he might be imbued with the spirit of Christianity, who did not feel that the preaching of the Gospel was attended with political dangers of which no man could measure the intensity or the possible results. It was not merely cold and formal officials who felt this, but I speak most confidently when I say that the feeling of distrust and fear was shared in by men who above all things valued the Gospel of Christ, and who sincerely and from their hearts believed that nothing better could have been given by England to India than the knowledge of that Gospel. And now, my brethren, how are things changed in that empire! At this present moment—I do not speak of possible results; God forbid I should attempt anything in the shape of foretelling what may happen to-morrow—but I do say that the Indian people themselves have come to regard this Gospel which we bear among them, this Gospel which has sent us there—for, after all, we have been sent by the Christianity which we profess, and by the Christian nation which sends us—they feel that that Gospel is the greatest of all boons which England can confer upon India, and that, whether it be for weal or for woe, whether it be for war or for peace, as things appear to the temporal eye, that there is nothing in all our arts, in all our civilisation, in all our legislation, in all our military domination, in all the protection we afford to life, and property, and opinion, there is nothing that compares with that which is the great secret of all our successes—the truth of the Gospel as it is in Christ. (Applause.) I wish that time admitted of my telling you one-half of what I could say, as a spectator, and a spectator only, of the work which had been done by Christian missionaries in India, by those humble and devoted men who, sitting aside all thought of temporal comfort and temporal prosperity, have devoted themselves to the simple teaching of the Gospel of Christ; but I must confine myself to that which more immediately concerns your own society. And let me here assure you that no society was ever, as far as a temporal judge can understand, no society was ever better served than you have been by those who have accepted at your hands the task of serving the Lord in those distant regions. (Applause.) The report which will be presently read will give you numerical results, but these numerical results speak very little of the whole truth. They tell you merely the shell of what is to be seen and heard by those who are abroad among the inhabitants of India. As for the truth, let me tell you this, that so far from there being, as far as I, a layman, and one not engaged in the work myself, can judge—so far from there being anything like exaggeration or over-colouring in the reports you receive, I believe there is not one man in ten of the missionaries you send out who has any notion of the greatness of the work which he has himself been doing; and I have always observed that the greater the real success of the missionary the more he is inclined to say,

and say from his heart or his inmost feelings, "We are unprofitable servants," and that his exertions have come far short of what he wished, and desired, and thought possible. Time will not admit of my telling of a tithe of what I have heard and seen with regard to those of your own missions which I have had an opportunity of seeing. No man can go to Calcutta without hearing the name of your secretary mentioned with feelings of the intensest affection—(applause)—and that not only by men who agree with you in the main, but by men who have not yet done more than to see what an excellent gift it is the knowledge of which your missionaries devote themselves to communicate to the people of India. The same I find to be the case at Belgaum, where you have had for a long time Mr. Beynon labouring. I am quite sure if my friend was here, and spoke as I have heard him speak in India, he would express a feeling that what he had done had come far short of what he thought possible, and yet I was astounded when I went myself into the field of his labours and found what he had effected there.

The chairman then referred to their venerable friend Mr. Moffat—(loud applause)—whose work would afford a pretty good test of how the society was served in South Africa:—

You may recollect that the part of the desert country of Africa to which he devoted himself, that part of which he visited as the farthest place removed from civilisation to which he could attain when he was a young man, was the hunting ground of some of our most active and energetic spirits from India. When young men went to the Cape in search of health, they were very apt to go to the neighbourhood of Mr. Moffat's mission in search of game, and there, hunting the lion and rhinoceros and elephant, they very often came across Mr. Moffat. (Laughter and applause.) These young men were, for the most part, not exactly the men you would have chosen to make clergymen of: they were high-spirited young fellows, with great animal spirits, great desire to ride and hunt and shoot, and their spirits, I dare say, often carried them to extremes, which some of you would not perhaps think altogether what you would wish to show to the heathen; but in the main they were English gentlemen, and they were men who had been brought up among the wives and families of Englishmen, and had learned at the bottom, in spite of their exuberant animal spirits, to respect that which was right, and to recognise a Christian gentleman under whatever guise he might happen to be. I never knew one of these young men come home from Africa without finding that his feelings regarding Christian missions in general had been effectually changed by what he heard of Mr. Moffat. (Applause.) He might perhaps still retain his old objections to too much religion, as he might think it, in civilised countries; but of this he was very certain, that Mr. Moffat was doing a blessed work in Africa, and that it could not but be for the good of mankind, and, as they all felt, for the glory of England, that this man should work as he did. They all felt, not only respect, but intense affection for Mr. Moffat, and I have heard many of those young men refer to the words they heard from him as being the first words which had sunk deep into their heart, and made on them the same impression which his words had so often, and for so many years, made upon the idolaters of Africa, and taught them to know Christ and the power of His Gospel.

Sir Bartle then referred to him who was so closely connected with Mr. Moffat, the great Livingstone—(loud cheers)—and gave from his personal knowledge independent testimony to the devotion to his work of the great missionary and explorer—

When last I parted from him, it was at the time when he was on his way to depart after he had parted from you all here in England, on his way to Africa, and at that time I could not help being struck by the feeling which seemed to pervade him that he was going back to the place where all his first affections had been centred, and which at that time held upon him a spell which nothing else could counteract. He seemed to me to be impelled by a holy fervour to go and complete his work in Africa, and his work, recollect—and I speak this with the utmost confidence—his work was not geographical discovery, it was not distinction as a traveller, but it was to pioneer the way for the Gospel of Christ. (Applause.) He seemed to me to speak as one all whose hopes and all whose affections were buried in Africa, and that he went back as one determined to devote himself to the civilisation, and, above all, to the evangelisation, of Africa, and that, till he had seen his way to completing that work, he could never rest upon earth. Let us trust that the spirit which has carried him, I feel sure, into the midst of the wilds of Africa, to that country whence we now and then hear of some distant rumour of his safety, may bring him back among us again, and that before you next meet you may have the blessing of welcoming one more of your missionaries back from his work completed. (Applause.)

In conclusion, the chairman spoke emphatically of the great work done by the missionaries in India for the temporal power of England in that country. Nothing that had been conferred upon that Empire gave greater promise for its peace and prosperity than the Gospel they had sent out.

The Rev. Dr. MULLENS read the report, which commenced with a general review of the results of the changes which had been introduced into the operations of the society five years ago. They had been beneficial in no common degree.

Fresh life and vigour have been called forth in all its missions. Agencies have been rendered compact, which were thought to be too scattered; and plans which were found to be too costly, are being brought out with economy. During these five years, the friends of the society have contributed half a million sterling for the prosecution of its work. The crowded assemblies gathered at successive anniversaries bear witness to the revived and enlarged interest felt in its prosperity. A belief in missionary work, as Divinely appointed, and as truly blessed, has taken the place of doubts and questionings once felt by many minds as to its real usefulness. The duty of sustaining it with zeal and power is heartily recognised. The ground is cleared: our plans, our resources, our line of action are definitely known. And we have only to go forward preaching the Gospel

of the Kingdom, to prove amid the world's great sin that the Redeemer is mighty to save.

As the result of their deliberations, the Board in October last passed a resolution, instructing the foreign committees to revise the details of their different stations, with a view to secure a wise redistribution of labour, as well as the exercise of a strict economy. These committees have since been engaged in carrying out their wishes. In the West India mission there has been a considerable reduction of expenditure, and some steps taken to set on foot a native and self-supporting ministry. In the South Seas their agency has been further concentrated. It will probably be unnecessary to send new missionaries from England to Polynesia for the next few years; as redistribution will both supply the real needs of the mission, and will allow of the opening of the missions proposed in New Caledonia and New Guinea by experienced brethren, detached from the stations in which they have laboured hitherto. The number of missionaries should not exceed twenty-four, and the expenditure would be limited to 8,500*l.* In South Africa the agencies and expenditure have been reduced in the Christianised localities. Many churches have been established among the native races of the colony, and strong Christian congregations may be found in all the principal districts. Generally the Cape Colony is abundantly supplied with the means of grace:—

The committee, therefore, proposed that considering the advanced position attained by many of the South African churches, the supply of the means of grace to the population generally, and the urgent appeals made to the society in other portions of the field placed under their charge, the South African mission, within the bounds of the Cape Colony and British Kaffraria, should be relinquished at the earliest practicable period. They proposed that the Bechuana mission should be prosecuted with vigour, especially in its northern stations; and that the staff should consist of not more than twelve English missionaries. They also suggested that the permanent staff of the Madagascar mission should be increased to twenty ordained missionaries, with three English schoolmasters, and the superintendent of the press, with an annual outlay of 9,500*l.* The African expenditure should in a few years be limited to about 4,000*l.* a year, instead of the 6,500*l.* of former times, and the 8,500*l.* of recent years.

There have been during the last few years considerable changes in respect to the missionaries of the society, and the staff has somewhat decreased.

Nevertheless, the work at large has been greatly benefited by these efforts. The missionary brethren are not distributed as they used to be. Some of the Christianised localities have fewer brethren at their command; new ground has been occupied by directly Evangelistic labours. Several brethren have been lifted out of a mere local pastorate to the higher position of and helpers of several churches. Greater exactness has been aimed at in the apportionment of their labours; and, with an increased number of converts, they have a much larger sphere of operations under their hands than they had ten years ago. The Madagascar mission, with its twenty missionaries, has been entirely formed within that period. The following table illustrates these facts clearly:—

Missions.	English Missionaries.			Church-members.	
	1860	1865	1870	1860	1870
China	18	20	18	390	1,422
India	52	62	49	1,904	3,872
Madagascar	12	23	1,800	10,546
South Africa	37	41	32	5,178	6,354
West Indies	19	23	13	5,124	5,211
South Seas	27	27	27	8,012	12,595
Total	153	185	162	22,408	40,000

No immediate prospect exists of a substantial increase in this staff of labourers. We have at present thirty-three missionary students, of whom fourteen were received during the past year; and great care is taken that, in respect to sound constitution, as well as suitable theological training, the society shall send forth fit men for the work now requiring to be accomplished. With a five years' education before them, this band of students contains an average of six men a year, the smallest number required to maintain the staff at even its present strength. The supply of men is irregular. Last year six new missionaries went abroad; next year there may be two; the year following, probably seven. Inquiries are now in progress respecting this supply of missionary agency, and the efficiency and economy with which it should be trained.

While, however, the number of the English missionaries has been maintained only by special efforts, the number of competent native ministers and pastors continues to increase; and in all the missions of the society greater attention is paid to securing such men and giving them a suitable training. Nearly a hundred such ministers are now found in the various missions, some of them distinguished for their excellence; and other evangelists, catechists, and preachers number eleven hundred. The report then refers to the missionary work in the West Indies, where the Gospel has for many years been proclaimed among the coloured people, and numerous instances of its beneficent operation may be adduced. In respect to Polynesia it is stated that the cessation of the war in Samoa, the spiritual growth of the smaller communities in Raiatea and Huahine, new life in Tahiti under very unfavourable conditions, and steady progress in the out-stations of these missions, all manifest the presence of the Spirit, and show that living power accompanies the appointed ordinances of the Church. Of the fidelity of the South Sea evangelists and pastors the directors have already spoken. From the Island of Nine and its prosperous people—so savage and heathenish only twenty years ago

—the directors had received the extraordinary sum of £784 from Christian converts. The recent and gratifying events in Madagascar, with which our readers are familiar, is described at some length. There are now 150 schools in operation with 5,000 scholars, and the institution for training pastors contains some fifty students. On the subject of the cordial support given to their work by the Queen and Government, the directors remark:—

Once and again apprehension has been expressed lest the Government of Madagascar, led by two such sincere and devoted Christian converts as the Queen and her Prime Minister, should, by a mistaken zeal, employ its official influence in furthering the spread of the Gospel in Madagascar. But there is no real danger. In distant parts of the country more than one overzealous officer has desired the people to attend church services on the Sabbath; but such men have acted without authority, and the visit of an English missionary has easily availed to set right the little that was wrong.

The report also narrates the incidents relative to the abortive bishopric scheme. The state of affairs in China, political, mercantile, and religious, is unsatisfactory:—

There is a feverish sense of disturbance among the classes on the seaboard, as well as among the officials and literary men, which bodes ill for the peace of the empire, and for the quiet progress of that healthy change among its people which Christian men pray for. The dreadful massacre at Tientsin last June, which struck such a thrill of horror through the civilised world, both indicated the brutal forces available against foreign aggression, and the fierce hatred which is ready to employ them in defending the empire from new nations and new ideas. The religions of China have never taught their people humanity, while they have narrowed their views within the smallest compass, and blinded them to the good which others are prepared to offer. We cannot forget the massacres of Yeh; the wholesale destruction of long-haired rebels in the central provinces, and the fierce onslaught at Yang-show. Many things indicate that dark times lie before the Church and before the Western nations in their intercourse with China.

The massacre at Tientsin was but the natural result of the intense ignorance and exclusiveness of the ruling classes:—

Amid this strange ignorance, accompanied with other evils, twenty missionaries of the society are preaching the Gospel of Christ, and they are assisted by some forty native colleagues. Their numerous services are carried on in seven of the great cities of China, and in the districts around them. They are performed in settled chapels, in open markets, on river-boats, or by the wayside; and the teaching of the living voice is often followed by the silent perusal of the little tract or Gospel which contains the written Word. This preaching is not in vain. Good and faithful men and women have been won to the Saviour in China. The seven native churches contain sixteen hundred professing members, in a total Christian community of three thousand individuals.

During the past year numerous additions were made to all these churches, and in several of them there is manifest an active Christian life. The directors have often published facts respecting the churches of Shanghai and Hankow, of Amoy and Hong Kong. This year the converts of Tientsin stood firm amid great perils, and suffered the loss both of money and goods; their houses were destroyed, and their lives were in danger. The directors have expressed their warm sympathy with the missionary brethren and the churches in North China in the grievous peril into which, by these events, they were thrown. The earnest Christians of Fatshan, who had, with much spirit, at considerable cost, erected a spacious chapel for themselves, were attacked by a mob on the day when it was opened, and saw their building burned to the ground. The faithful and venerable teacher Yu, of the Hankow mission, by his calm dying testimony, added weight to the constant exhortations of an eloquent ministry and a consistent life.

But the most striking proof of the powerful effect produced by the steady preaching of the Gospel in a single city has been furnished by two events that occurred during the year in the city of Hankow. The mission of the society in that noble city has been established nine years. Commenced by Messrs. John and Wilson, it has usually enjoyed the services of several missionaries, and of excellent native evangelists, raised up from among the converts. During the nine years two hundred and thirty converts have been baptized and added to the church, of whom thirty were Chinese scholars.

After some reference to the society's work in India, which was fully described last year, the report speaks of finances. The outlay for the year has been unusually heavy. The total expenditure of the society, chargeable against home income during the past year, has amounted to £7,324. 16s. 9d. Adding the expenditure provided for and incurred abroad, viz., 20,027l. 2s. 11d., the entire outlay has amounted to 107,351l. 19s. 8d. Many handsome contributions have been received during the year, and the legacies have been 12,000l., or double the usual average. The total receipts were 101,554l., including subscriptions for special objects, and there is a balance against the society of 106l.

Dr. MULLENS then introduced to the meeting the missionary brethren who had returned from abroad during the past year. They included Mr. Moffat; Mr. Beynon, forty-five years a missionary in India; Mr. Alloway, from Jamaica, after thirty-six years' labour; Mr. J. Bradbury, of Berhamptore, who has laboured amongst the caste-loving people of Bengal ever since 1838, and has never been back to England until now; Dr. Turner, of Samos; Mr. Corbold, who has laboured in Madras, and has been steadily working there; Mr. Johnstone, who was born in India, and has been labouring for a long series of years in the Telugu Mission, especially in the district of Cuddalore; the Rev. Griffith John, Hankow; Mr. Blake, who has been labouring for thirteen years in Bengal, especially in the city

of Benares; Mr. Thomas, from the Matabele Mission; Mr. Thomas, who has returned from Tientsin; Mr. Jukes, from Madagascar; and Mr. Wareham, of Bengal, Mr. Beynon's junior colleague. The missionaries as they were named rose to receive the salutations of the audience.

The Rev. HENRY BATCHELOR, of Glasgow, moved the adoption of the report in an eloquent speech.

The Rev. ROBERT MOFFAT, who was received with loud applause, the audience standing up to greet him, said: I cannot rise on the present occasion without emotions of a peculiar nature. Nearly thirty years have gone by since I stood on this platform to advocate the cause of the London Missionary Society; many who heard me then are no more both on the platform and in the body of the hall. It is delightful to witness such an audience as the present; it is reviving. Often while in Africa in comparative solitude, wandering over the deserts, sometimes hearing the lion's roar or the hyena's howl, I could not help thinking of the seasons that you enjoy here. These seasons we have not there, but it is reviving to us to remember how many come together from time to time to pray for us, to hold our hands up while we are engaged in that great and glorious work, the work in which the loftiest minds have been engaged and will be engaged until the time comes when all the ends of the earth shall see the salvation of God. Our motto is "Onwards." In listening to the noble report that we have heard read we cannot but see that the hand of God is with us, we cannot but be convinced that the work is the Lord's, and that it is a mercy that wherever the messengers of the churches have been sent they have not laboured in vain, nor spent their strength for nought. In Africa I have seen great changes. On a former occasion, when I was speaking here, we were only beginning to hope that we should have native evangelists and teachers. On my return several who had been engaged commenced their labours. At the various out-stations which we were wont to visit (though our visits, from the multitude of our engagements, were few and far between) we have witnessed the wonderful power of God exercised through the simplest means. Not only at the Kuruman station, which is the centre station, but at out-stations hundreds of miles away, we have our churches, and there are men there of the simplest character. We have not been able to get an academy to raise up native evangelists; but where we have not been able to send a native to be a schoolmaster or teacher, they make one for themselves. Sometimes a man makes himself a native teacher or a schoolmaster. It is really astonishing to see the things that these men do. They assemble on the Sabbath Day; they have their regular seasons of worship; they hold their prayer-meetings; they read and converse together, and the teacher attempts, to the best of his ability, to explain what he knows of the meaning of the Scriptures. The result of the Gospel in Southern Africa in the interior amongst the Bechuanas has been really remarkable. There has been a universal change produced amongst the tribes. I knew them when they lived in implacable hatred to each other, burning with revenge, so that no one tribe could visit another without running the risk of being cut off. I have known fine characters, not Christians, but fine, amiable, agreeable natives, who have gone to visit another tribe and have returned no more. There was always something for which they sought revenge; now there is no more of that—the Gospel has swept that spirit away. A missionary will be received with open arms wherever he may like to go. It is not now as it used to be, when they were wont to tell us to our faces, "You are runners. You bear anything with us; we may do anything we like with you; we can spit on you, and steal what you have, and threaten to kill you, but you only smile, and never get angry; but we know if you were to go back to England they would hang you." These difficulties, I am thankful to say, have disappeared. One tribe can with impunity go to another tribe. Trade is carried on between them; each tribe has its own peculiar calling: one makes clothes, another smelts iron ore, another makes ornaments, another tools, and there is a constant interchange such as was not known before. Nothing could surpass the wonder of the natives, that we should have such care of strangers, that we should actually give them our own food; they never saw such a thing in their lives, and they cannot imagine what sort of nondescript creatures we are. Notwithstanding the simplicity of many of our native teachers and schoolmasters, the work is blessed. I have wondered to see persons who have been brought from our out-stations who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine, the depth of their faith when they were expressing themselves. There was once a time that I remember when nothing would persuade either the gentlemen or ladies to put their legs and arms into sacks. (Laughter.) If you carried them a cartload of what shall I call them—breeches and gowns, and the rest of it—not one would be induced to put them on. Now, how different is it. But it was not until the heart was touched, not until some of the females began to feel their sins, to feel that they were bad, and dirty, and ugly within as well as without. After they were reformed they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you will all delight to witness the cleanliness and decency of these people who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufacture to the tribes round about. (Applause.) I have known the time when a trader would stop a week or two without being able to sell a single handkerchief. These people,—oh, how I love them! (Applause.) I feel quite annoyed at what is said about baboons and soon—the idea of our being developments from monkeys! I have seen hundreds of baboons in the interior—I once met a great company of them, and they disputed with me the right to have a drink of water. (Laughter.) However, I managed it. (Applause.) They really were very vicious-looking, but there was nothing that I could see in all the species of baboons that tended in any way to confirm such an idea. It is perfectly amazing how people in this country will get away from between Genesis and Revelation. (Laughter and loud applause.) Again, there was a time in our station when there was but a solitary plough, and that was the missionary plough, a Dutch one, and a very clumsy thing to boot. Now the natives have their ploughs by hundreds. There was a time when the man, the lord of the creation, would select for himself such a choice work as sitting under the shadow of a tree while his wife worked in a field from morning to night with a heavy pick. Now she has the comfort of seeing him plough his garden—her garden; she has no objection to harvesting and to scuffle a little to take away the weeds. But what a change since I remember, when nothing was seen but the women picking the ground and the men taking care of themselves. You are aware that many applications are made for me to attend meetings in the country. I wish it to be known among our valuable auxiliaries and standard-bearers in the country that I have a work to do here. When I made some engagements with ministers in the country, I was not aware that I was intended to carry the whole Bible through the press. I now hold in my hand forty-eight pages of the Sechuana Bible, the proof-sheets of which I have not yet touched. My friend, Dr. Skoma—I forgot his name—(laughter)—will sympathise with me, for he is engaged in the very same work. Now remember that I am labouring in this matter for thousands. I have received letter after letter since I came to this country, telling how painful it is for the missionaries to send away one after another and say that there is no copy of the Bible or Testament to be had for love or money. Am I to turn a deaf ear to this cry from hundreds and thousands of Sechuana, saying, "Let us have a Bible; let us have it as soon as you can"? Am I to turn away from hands that are held out to receive the words of Eternal Life? There are thousands who can read, and thousands who are learning to read, and they want the Bible. Now I am sure you will all think, and I feel that the committee of the Bible Society will think so too, that I ought to stop at home on this work. (Applause.)

Sir Bartle Frere here vacated the chair, which was occupied by Mr. Leeman, M.P.

Mr. HENRY LEE, of Manchester, moved the next resolution:—

That this meeting rejoices to hear of the continued progress and prosperity of the churches in Madagascar, and of the increasing number of Christian congregations organised in the country districts. It offers its grateful thanks to God for the wide spread of Christian truth in India, and for the powerful influence which it is exercising upon the vast population of that empire. It offers its cordial sympathy to the missionary brethren in China, under the circumstances in which their work in that empire is now placed, and it trusts that God will guide and overrule the events which take place amongst its people to the furtherance of His cause.

The first missionary meeting, he said, that was recorded in the Word of God, was that where Christ Himself might be said to have presided, when the seventy were sent out two-and-two to preach the Gospel. It appeared to him that the proper persons to address missionary meetings were missionaries themselves, who could tell from personal experience of the triumphs that had been won by the Gospel. The missionary enterprise was the last message of Christ to His Church. He seemed to gather up into this one message all the precious teachings of His life, and He added the promise, "Lo, I am with you always." That promise was not given to the warrior, to the statesman, to the magistrate, to the merchant, to the working man, but to the preacher of the Gospel, and it could not fail to awaken in all hearts a great desire to help forward so glorious an enterprise. (Applause.)

The CHAIRMAN having called upon the Rev. Griffith John, of Hankow, Dr. MULLENS explained that he had returned an invalid a few months ago from China. He had been spending more than fourteen years in studying and preaching in Chinese. One would have thought that that was severe labour enough, but since he had returned to his native place he had been restudying Welsh, and preaching in that language, and under this process his constitution seemed quite to have broken down. (Laughter.)

The Rev. GRIFFITH JOHN, after some introductory remarks, said he should endeavour to give them some idea of what the missionaries were doing. In the first place, they were endeavouring to teach the Chinese children. It was said they were not doing as much in China in that respect as was done in India, but they did not neglect that branch of the work. They had in connection with their various missions in China perhaps 3,000 or 4,000 children under their charge. At Hankow they had 150 children daily receiving instruction in the Word of God, and some of these children were as free from idolatrous superstitions as any children brought up in this land. Some of them had already joined them to become members of their churches; others were coming in gradually. These children are as well as any in England, or America, or Australia, and in fact, I think, are even better.

TO CORRESPONDENTS.

"J. M. D. R."—Mr. Miall's speech will be, we believe shortly, published separately by the Liberation Society.

** We must apologise to many of our subscribers for the irregular despatch of their papers during the last two or three weeks. The delay has been mainly caused by difficulties in the quick machining of the paper owing to the late destruction of Mr. Burt's printing establishment.

NOTICE.

The NONCONFORMIST of WEDNESDAY, May 24 (with Supplement) will report in full the Annual Meeting of the Peace Society and other Anniversaries.

A few numbers of May 4th (with a full report of the Liberation Conference), and of May 11th (containing a special report of the debate on Mr. Miall's motion), are still on hand, and may be obtained from the Publisher.

The whole four May numbers, with Supplements, (1s. 8d.), or single copies (5d.), will be sent by post on receipt of postage stamps.

The Nonconformist.

THURSDAY, MAY 17, 1871.

SUMMARY.

THE final terms of the treaty of peace concluded at Frankfort by Prince Bismarck and M. Jules Favre are, as might be expected, very onerous for France. The withdrawal of the Germans from the neighbourhood of Paris has been indefinitely postponed—these departments remaining in their occupation till the Berlin Government consider order to have been sufficiently restored, or until the third half milliard has been paid. From the total war indemnity of 200,000,000^{l.} there will only be deducted a sum of thirteen millions in consideration of the Alsace and Lorraine railways; and the first twenty millions will have to be paid as soon as Paris is reduced. Meanwhile, probably for a year to come, there will be a very large contingent of German troops in France, kept at the expense of the Government. These hard terms have excited much emotion and grief in the National Assembly at Versailles, but they are the best M. Favre could obtain.

The Government troops are closing round Paris. Fort Vanvres has, like Fort Issy, fallen into their hands, and the surrender of Fort Montrouge is imminent. The assailants have now full command of the *enceinte* on the south; the fire of their artillery becomes every day more formidable; and it is hoped they will very soon be able to enter the capital. The whole of the west and south-west of the city has been rendered uninhabitable by the bombardment. The Commune cannot count upon more than 30,000 of the National Guard, and desertions are frequent. The insurgents have been much discouraged by the discovery of a conspiracy to deliver over Paris to the Versailles Government, at the head of which was General Rossel, the late Minister of War, who has effected his escape. The Commune, though the days of its rule are evidently numbered, continues to act with repressive vigour. Newspapers have been suppressed; the able-bodied population are forcibly seized and made to serve in the ranks; all mechanics in Paris upwards of forty years of age have been called out to work at the defences of the city; M. Thiers's house has been destroyed and his valuable property pillaged and dispersed; a permanent court-martial sits to try "traitors"; religious instruction in schools is forbidden; and ecclesiastical plate, wherever hands can be laid upon it, is melted down for the use of the empty exchequer. The Commune has lived long enough to fulfil its threat of destroying the famous Napoleon Column in the Place Vendome, which after being sawn through, came down with a great crash yesterday, and tumbled to pieces before it reached the ground, the people jumping upon the destroyed statue of the man who was so long the idol of the French nation.

The new university test proposed by the Marquis of Salisbury has excited so much odium that on Thursday, when the bill was under consideration, Lord Houghton appealed to him to withdraw it, which his lordship savagely refused, hinting that the peers who had neglected to stay for his support preferred their dinners to their Bibles. Lord Salisbury's obstinacy is of small consequence. His majority of five in favour of the new test will have no weight with the House of Commons when the bill comes back again. It is understood that the Government

will recommend the rejection of the new amendments, and there is every reason to believe that their lordships will acquiesce in the decision of the Lower House, and eventually pass the bill substantially as it was sent up to them.

The real business of the session makes but slow progress in the Commons. Through the agency of Lord Elcho another evening was wasted on Thursday in discussing anew the Army Regulation Bill; and on Monday many hours were consumed in the consideration of Mr. Muntz's suggestion on Clause 2—the first of a series of amendments intended to limit the operation of the bill to the regulation, and to leave the over-regulation prices and the bonus system untouched. On the part of the Government it was shown that the amendment would strike a deadly blow at the principle of the measure, and convert it into a bill for continuing purchase in its worst and most pernicious form, while it would cause an immediate rise in the price of all commissions to the present regulation and over-regulation prices. A majority of sixty-five rejected the amendment, but no progress was made with the bill in committee.

Two sittings have also been absorbed in the discussion of the Westmeath Coercion Bill, owing to the irrepressible desire of the Irish members to have their say on the subject, or rather to denounce the Peace Preservation Act. Even Mr. O'Conor, one of the critics of the measure, confessed that "if we are to have a new Coercion Bill, if we are to have a Coercion Bill at all, no provisions could be better than these." Yesterday Mr. Hardy gave the Government effective support, and Mr. Chichester Fortescue stated that the bill is not brought forward as a substitute for remedial legislation, but as subsidiary and supplementary to it. The chief feature of yesterday's debate, was the speech of Mr. Martin, the Nationalist, who while declining to give any vote in Parliament, condemns the bill as likely to increase disaffection, and declares that the Irish people will never permanently consent to the rule of an English majority in an English Parliament. The debate was adjourned to Friday.

Further unexpected opposition to the Government has sprung up. Earl Russell will on Monday next move a resolution condemning "any convention for the settlement of the Alabama claims, by which Her Majesty will approve of any conditions, terms, or rules, by which the arbitrator or arbitrators will be bound other than the law of nations, and the municipal law of the United Kingdom existing and in force at the period of the late civil war in the United States when the alleged depredations took place." His lordship will, we imagine, meet with slender support in this unseemly and mischievous motion. Mr. Disraeli seems bent upon active opposition to the Government, not less with a view to obstruct business and throw over the Ballot Bill, than to make a little political capital. To-morrow evening he will attack the financial arrangements of the Chancellor of the Exchequer, especially the proposed increase of the Income-tax, and perhaps take another test vote.

It seems that the Canadians do not much admire the Treaty of Washington, especially the provisions for settling the Fishery question. They consider they come off second best.

THE POSITION OF THE GOVERNMENT.

It must be admitted, we fear, that the Gladstone Administration has let slip from its hands the firm hold it once had upon the great Liberal majority which carried it triumphantly over some of the most stupendous difficulties it boldly faced when it came into power. We do not, of course, anticipate its dissolution this Session. What most astonishes us is that it has deliberately chosen so to waste its own moral strength, and so to imperil its supremacy over the country, as to bring it upon that border-land of conflict in which, week after week, it is compelled to fight furious battles for its own continued existence. Perhaps, under any circumstances, its original excess of strength was a temptation sure to operate in the long run towards disintegration. From the first, it was tolerably well known, however, that the Liberal party which it led, and the average sentiments of which it ought to have fairly represented, was made up of elements which do not naturally cohere. Still the explanation of its present unsatisfactory condition can hardly be drawn from that absence of party discipline which is the usual characteristic of a conglomeration of independent sections. Without charging the Ministry with any deliberate deviation from the policy of the party, as a whole, we think the course they have pursued with regard to perhaps a majority of their own supporters, has been unwise in conception and unhappy in effect. They appear to us to have looked far too anxiously to the immediate effect of the measures which they submitted to Parliament—to the mitigation of the hostility they had reason to expect from their opponents, than to the loyal support they might have counted on from their own friends. They have adapted, in some instances, their measures, and, in more instances, their movements, to the requirements of the Conservative minority rather than to the reasonable expectation of their own assured majority. They have thereby emboldened their foes to take up an aggressive position against them, and to seize upon every opportunity that occurs of obtaining a temporary advantage over them. And thereby, also, they have disheartened their truest friends, who feel indisposed to be led to not a few conclusions which in their hearts they condemn.

The process of disintegration was commenced by Mr. W. E. Forster's Elementary Education Bill—a measure seemingly framed for the purpose of being passed last Session, and which is likely, in effect, to exhibit another illustration of the old proverb, "The greater haste, the less speed." Then came the so-called war panic, got up chiefly by the spending Services, with the help of the newspapers. To this artificial clamour the Ministry, setting aside its own principles, and, to some extent, we believe, its own convictions, weakly yielded, and entered upon a course of extravagant army expenditure, the damaging results of which were sure to be felt when at length the panic passed away, and "Ways and Means" had to be found for recovering the additional outlay proposed in the Estimates. The Budget, introduced by Mr. Lowe, seemed to have been devised with a view to sicken all parties of the folly into which they had allowed themselves to be led; and now the Army Regulation Bill, which is the *pièce de résistance* of the present Session, is pushing out of the category of measures likely to be sent up to the House of Lords, several of those affecting our domestic economy upon which the people of this country had placed a far higher value. The Licensing Bill, as such, has been already given up, and the Government has felt itself compelled to beat a retreat before the brewers, the licensed victuallers, and the beer retailers of the kingdom. It will be well if the Ballot Bill should be ultimately rescued from the annual "Massacre of the Innocents." If saved at all, it will be only saved by a resolute determination, on the part of the Cabinet, not to allow itself to be beaten by delay, whatever may be the cost at which such a determination may have to be carried into effect.

We trust that Her Majesty's Ministers have by this time learned how little permanent accession of strength they are likely to gain by compromising their own policy with a view to conciliate the temper of their opponents. Their tactics are much more assailable than their motives. They have played into the hands of their adversaries, and, as the result of their having done so, they have confused the line of demarcation between the two great political parties, which, we think, they were bound to have kept distinct. It has thence happened that several issues have had to be tried by the House, in regard to which the Liberals have had great difficulty in ascertaining their true whereabouts. Gratitude to the Government for its previous services, for its two great Irish measures, for having kept the country clear of the entanglements of the Franco-German War, and, in anticipation, for some of the measures which it has solemnly promised, disposes the advanced Liberals to give to the Ministers the benefit of any doubt raised in their minds respecting the mode in which they should treat particular items of policy. But it is not to be denied that the whole Liberal party have become pervaded by a feeling of faintheartedness. They cannot discern, as they once did, the objects towards which they are being conducted by their recognised leaders, and they know full well that the ground which they now occupy is not that which they had looked forward to be put in possession of. They have become bewildered but not yet disloyal. They have not mutinied, but there is amongst them a feeling which it will require great vigilance and skill on the part of Mr. Gladstone to prevent from hereafter ripening into mutiny. Their enemies are, perhaps, more hopeful than themselves. It is true that the Tories could not take office if the Gladstone Cabinet chose to resign; but even a resignation, followed by an immediate resumption of power, would hardly cure the evils which have already been induced. Shaken confidence is very difficult to be repaired, and our present fear is lest the work of reparation should not be set about by Her Majesty's advisers until they have made the success of it a moral impossibility.

THE TREATY OF WASHINGTON.

It is, we think, not too much to hope that the Treaty of Washington finally terminates the long-pending controversies between Great Britain and the United States. Public opinion here has unanimously accepted the solution of these difficulties which the negotiators at Washington have recommended for the adoption of their respective Governments. A Treaty which concedes to the Americans substantial redress for the grievances which they allege against us cannot fail to secure the necessary two-thirds' vote in the Senate. There may be Irreconcilables in that august body; but, if so, their opposition to the Treaty can only be directed against points of detail. The Canadian Parliament is the only quarter in which serious resistance to the arrangement is likely to be offered. Although Canada was represented in the Commission by one of her leading Ministers, a discordant note has been already struck in Nova Scotia, in New Brunswick, and even in Ontario. We, however, cannot believe that the Treaty will really be endangered by the Dominion Parliament. England has made large concessions for the sake of peace; and Canada, as a province of the Empire, is also asked to make concessions. If she declines, as we sincerely hope she will not, it will be an intimation that henceforth she wishes to determine for herself the relations which she will maintain with the United States. The next step, of course, would be a declaration of independence.

The action of Canada, however, can only be confined to the Fisheries question and to the free navigation of her canals. What is of far more immediate importance to this country is the manner in which the Commissioners have provided for the settlement of the Alabama claims. A form of arbitration, as well devised as it is comprehensive, has been agreed to by the representatives of the two countries. We cannot discover that the negotiators have followed any precedent: they have themselves established a precedent. The fault of the Johnson-Clarendon Treaty has been avoided. The error then committed was that the two Ministers adopted a machinery of arbitration which they found ready to hand in a convention of comparatively small moment, without sufficiently considering whether it was well fitted for the adjudication of the large and delicate issues involved in the controversies which had grown out of the civil war. The tribunal of arbitration is to consist of five members, one each to be appointed by the President of the United States and the Queen of England; the King of Italy is also to be requested to name one, the President of the Swiss Republic one, and the Emperor of Brazil one. In the event of either of these potentates declining to appoint an arbitrator, the King of Sweden is to be asked to fill up the vacancies. The two parties are each to be represented before the tribunal by an agent, and to furnish to all the arbitrators, as well as to the agent on the opposite side, a written or printed statement of their case and of the evidence and other facts upon which it is based. The tribunal, which will meet at Geneva, is to determine the case of each vessel separately, and may, if it thinks fit, award a gross sum to be paid by England to the United States in liquidation of the claims which have been established. If, however, the arbitrators fail to exercise this discretionary power, a Board of Assessors is to be appointed to ascertain by inquiry at Washington, New York, and Boston, what amounts England is called upon to pay in conformity with the general finding of the Court of Arbitration. This board would consist of three members, to be appointed respectively by the President, by the Queen, and by the Italian Envoy at Washington. A similar board is to be organised for the purpose of settling all claims made by subjects of either country against the other between the 13th of April, 1861, and the 9th of April, 1865. It is with reference to this clause that Mr. Sumner has given notice of his intention to move an amendment to the effect that all English claims be excluded from the inquiry. Why the late Chairman of the Senate Committee on Foreign Relations should adopt this unfriendly course is, for the present, inexplicable. As he has always professed to be an advocate of arbitration, we cannot attempt to fathom his motive for wishing to keep out of court the British claims for compensation, the more especially as these claims are limited to acts done by the American authorities during the period of the civil war.

So much for the machinery of the Treaty of Washington. We have now to consider two or three important points which reflect the greatest credit upon the two Governments. In the first place, we think that the President and his advisers have shown a true conception of what they owe to the dignity of their own country

and to the cause of international equity by retracing the false step which originally led them to put forward the recognition of the belligerent rights of the South as a ground of complaint against Great Britain, and also to lend some countenance to Mr. Sumner's doctrine of our liability for consequential damages. The Johnson-Clarendon Treaty, by leaving the former question open, evaded a difficulty which would have perplexed the arbitrators, and might have involved the two nations in grave misunderstandings. The American Government has therefore acted wisely in avoiding this pitfall, and in confining its action strictly to the domain of international law. The question of premature recognition is not one germane to the really practical controversy which awaits settlement. Yet, as so many politicians have insisted on mixing up the two subjects, President Grant exhibited a high degree of moral courage in clearing the ground of all debateable and equivocal pretensions.

The judgments of our courts of law and the subsequent revision of our neutrality laws, as the result of various debates in Parliament, clearly establish the fact that, at the period of the alleged neglect by England of her duties to a friendly Power, the principles of international law were susceptible of widely differing interpretations and were, indeed, at the mercy of the chapter of accidents. It would perhaps be difficult to apply this general statement to the particular case of the Alabama, the circumstances of which were absolutely exceptional; but in its application to other acts of this country which have given offence to the American people it affords a substantial ground of defence. On the other hand, we confess that we sympathised with those who, at the time, insisted that it was our duty not to shield ourselves behind obscure points of law, but to enforce a real neutrality by compelling both the Confederates and their accomplices to abstain, directly or indirectly, from making our shores a base of warlike operations against the United States. For these reasons we rejoice that Her Majesty's Government gave direct authority to the Commissioners to clothe the Court of Arbitration with the power to govern its decisions by three principles of international law which, although not actually in force during the civil war, are based upon the highest estimate of neutral duties and obligations.

A neutral Government is bound, 1, to use due diligence to prevent the fitting out, arming, or equipping within its jurisdiction of any vessel which it has reasonable ground to believe is intended to cruise or to carry on war against a Power with which it is at peace, and also to use like diligence to prevent the departure from its jurisdiction of any vessel intended to cruise or carry on war as above, such vessel having been specially adapted in whole or in part within such jurisdiction to warlike use; 2, not to permit or suffer either belligerent to make use of its ports or waters as the base of naval operations against the other or for the purpose of renewal or augmentation of military supplies, or arms, or recruitment of men; 3, to exercise due diligence in its own ports and waters, and, as to all persons within its jurisdiction, to prevent any violation of the foregoing obligations and duties."

It is honourable to our Government that it has taken the initiative in setting up a real code of international law in place of the shifty and inconsequential usages which previously existed, and that it has consented to apply the principles thus laid down to the acts complained of by the United States. Yet the feeling which prompted this concession is not entirely disinterested; for America, by accepting these rules, has pledged herself that if England is hereafter unfortunately involved in war, no piratical Alabamas or Shenandoahs shall be allowed to escape from her shores in order to prey upon English commerce. In doing justice we "pluck from the nettle danger the flower safety." However, no selfish motive can be fairly attributed to the regret which Her Majesty's Government expresses for the escape of the Alabama and other vessels from British ports. That apology, voluntarily made, opens a new era in the history of international intercourse. It shows a willingness to acknowledge error, and to atone for its commission, which is more glorious than all the pride and panoply of war.

EMANUEL HOSPITAL AND THE ENDOWED SCHOOLS COMMISSION.

THE questions raised by the proposed transformation and consolidation of Emanuel Hospital and several neighbouring charities is of greater public interest than would at first sight appear. It is the first of such large endowments which is being dealt with by the Endowed Schools Commissioners under the Act of 1869, and therefore as a precedent deserves very serious examination. The act in question is no doubt adapted, if properly carried out, to utilise many educational charities wasted or jobbed away, but when it is applied—and applied with a kind

of peremptory harshness—to large endowments, very searching inquiry as to the necessity of such a course is desirable and imperative.

Emanuel Hospital, Westminster, was founded in 1594, under Queen Elizabeth, by Lady Ann Dacre, for "the relief of aged people and the bringing up therein of children in virtue and good and laudable acts, whereby they might the better live in time to come by honest labour." After the death of the foundress the charity was incorporated by Royal charter for the benefit of twenty poor aged people and twenty poor children, and the Lord Mayor and Aldermen of the City of London were, on the death of the executors of her ladyship, appointed governors of the foundation—a trust which they have ever since, for a period of nearly three centuries, continued to administer. We need not dwell upon the changes which have taken place in the lapse of generations in the administration of this charity. Suffice it to say that the property, the value of which was greatly enhanced by the rental of an estate at Brandesburton, in Yorkshire, the gift of Lady Dacre, now yields £4,000 per annum. One-third only of this handsome income is now expended upon almspeople or pensioners. The remainder is disbursed in the clothing, feeding, and education of sixty-four children, half boys and half girls, within the hospital at Westminster, and upon the primary schools erected by the Court of Aldermen at Brandesburton, which educate 200 children. On behalf of the present governors it is asserted that they have faithfully administered their trust from 1623 to the present time; that the number of children educated on the foundation—apart from the creation of the new schools in Yorkshire—has been trebled within the present century; that the charity is inexpensively administered; that the Corporation have fostered and assisted it; that its estates are thriving, the tenantry prosperous and contented, and the schools working well.

The Commissioners under the Endowed Schools Act do not, however, admit that the Corporation is making the best possible use of the endowment, and they have proposed a scheme, which in effect sweeps away the will of the foundress—an act which, after the lapse of three centuries, is not, perhaps, *per se*, of primary importance—ousting the management of the Corporation, and diverting the schools from the poor—for whom they were founded—for the benefit of the higher and lower middle class of the district. For this purpose three other charities—the Greencoat School, Palmer's Hospital, and Emery Hill's Hospital—are to be amalgamated with Emmanuel Hospital. Three members only of the Court of Aldermen are to survive as governors of the hospital. The remainder of the proposed governing body will consist of the Dean of Westminster and the two members of Parliament for that city; an incumbent of one of the districts and a layman to be nominated by the Dean and Chapter, one person to be appointed by the governing body of Christ's Hospital, and another by that of Westminster, and ten cooptative governors. The Commissioners propose that there shall hereafter be two day-schools and one boarding-school, all for boys, only a few of whom, under certain regulations, are to receive a free education. The great objection of the Court of Aldermen, the present governing body, is that the scheme entirely deprives the poor of that which has been so beneficial to them for nearly three centuries, and that the Commissioners have come to that conclusion without warrant or authority from Parliament, and in defiance of the report of the Schools Inquiry Commission, on which they nevertheless profess to act. Their proposal to make the entrance into the school and the benefits to be obtained from the foundation upon competitive examination is partly in accordance with a suggestion of the Inquiry Commissioners, but the Aldermen contend that those Commissioners especially excepted endowments intended for destitute and orphan children and those of the lower middle class, which they urged should be treated as almshouses rather than schools. The exception, however, is not attended to in the scheme of the Commissioners.

This is unquestionably a very sweeping change, only to be justified in a case of urgent necessity. But it is not contended that the Court of Aldermen have abused their trust or done ought to forfeit it. If they have not made the most of the charity for educational purposes—that is as respects the numbers educated—it is because they entertain different views on the subject from the Commissioners. Nor have they exhibited any dogged reluctance to go with the times. On the contrary, on the passing of the Endowed Schools Act, the Governors of Emanuel Hospital prepared a scheme of their own, by which they asked authority to make all the almspeople out-pensioners instead of in-

pensioners; then to sell or lease the whole site of the Hospital, and to purchase an estate in the neighbourhood of London, where a new and larger school could be erected. They proposed to have schools in both of which there should be foundation scholars, but with liberty to the inhabitants in the neighbourhood also to avail themselves of their educational advantages. They also contemplated the formation of a school for girls, and they desired to the utmost extent of the means at their disposal to make the endowment available for education. To this the Commissioners objected, urging that, from the great range of age and instruction, the scheme was likely to fail; and the Governors then stated their willingness to let the limitation and general arrangements of the school remain as they were, increasing the children as the funds increased, and asking only authority to remove it into the country, so that the valuable site at Westminster might be made available for increasing the benefits the Governors had to bestow.

We have thus endeavoured to state the case on both sides impartially, and will now venture a few observations upon it. In the first place, the general principle on which the Commissioners profess to act, that there shall be no gratuitous education except as the reward of merit, is harsh and pedantic. At present more than one-half of these educated at Emanuel College are orphans, or the children of parents in decaying or necessitous circumstances. The scheme of the Commissioners does not indeed propose to oust them, but it makes no provision for such meritorious cases in future. We are no advocates for "indiscriminate gratuitous instruction," but the Commissioners would find it hard to show that many, at least, of the institutions which thus provide for the training and maintenance of orphans and other poor children whose parents are incapacitated by sickness or misfortune, are not fulfilling a very necessary or noble mission. They have, however, made a rigid Procrustean rule to which everything must be stretched.

The Commissioners not only set aside the proposed improvement scheme of the Corporation, but substituted for it a fancy one of their own; in order to give effect to which they completely transform the charity and cashier the trustees of nearly three hundred years' standing. Of course they are acting for the public interest; but are they not, in this case, needlessly arbitrary and unjust? Their aim seems to be to create another great school, or series of schools, in Westminster for the middle classes, the model of which appears to be those great Church county schools which are springing up all over the country under the auspices of the High Church party, excepting that the Emanuel Hospital scheme does provide a liberal conscience clause. But we must judge of the Commissioners by their acts. They have, if we mistake not, done their best to retain the great public schools of the country, such as Harrow, Winchester, and Shrewsbury, as the exclusive appanage of the Established Church. How tender are they in conserving the vested interests of the Church, when its exclusive rights over these foundations are called in question—how sternly radical when the claims of a comparatively popular and entirely unsectarian body like the City corporation are in question! Nevertheless, even from the educational point of view, the City of London and Freemen's Orphan School—the latter established out of obsolete endowments, and both under the management of the Corporation—will vie with any educational foundation in the country in comprehensiveness, efficiency, and popularity.

Again the scheme for the future management of Emanuel Hospital is a fair test of the spirit and intentions of the Commissioners. The "United Westminster schools" are to be governed by a body of twenty persons, at the head of which is the Dean and the incumbent of one of the parishes; the Dean and Chapter nominating also one layman and the governing body of Westminster School (also a Church institution) another. The Aldermen of the City are to have three seats at the board, and the scheme nominates ten co-optative governors who are to be renewed by self-election. Now, quite apart from the respective merits of the rival educational schemes, this is a decided change for the worse. There can be no doubt that Emanuel Hospital, or rather the "United Westminster Schools," will fall under the exclusive management of the Dean and Chapter who are placed at the head of the institution. It is a singular confirmation of this view that the surveyor of the Dean and Chapter is one of the "co-optative" governors named in the scheme. The new board must inevitably reflect almost exclusively their views, and the self-elective principle on which half the governors are to be renewed will facilitate that

result. Thus the government of these schools will be transferred from an unsectarian and popularly elected body—for the Court of Aldermen is chosen by 107 householders, and contains men of every variety of religious opinion—to a close corporation in which the ecclesiastical element, or Church influence, is predominant. Apart from the three aldermen, does the new board nominated in the scheme, allow of the entrance of a single Nonconformist, or a member opposed to Church ascendancy?

This is a very grave matter. Of course if this scheme for the government of Emanuel Hospital is carried out, it will constitute a precedent for the management of all reformed endowed schools hereafter, and we shall apparently find them one and all handed over to semi-ecclesiastical boards which will often, as in the present case, supersede those elected under the safeguard of popular suffrage. We venture to ask if this is the right way of utilising these foundations for the purposes of national unsectarian education? Are the Endowed Schools Commissioners, like the school boards, to become the agents for stealthily promoting ecclesiastical ascendancy by means of educational machinery? Is secondary as well as primary education—are the middle as well as the working classes—to be thus put in the ecclesiastical crucible, when the whole tendency of modern opinion is in favour of divorcing popular education from denominational dogmas and strife? The matter is one of great public importance, and for the sake of the principle we uphold—that of religious equality and justice, and believing that public education will be best promoted by keeping it out of the hands and free from the control of ecclesiastics, we hope the Court of Aldermen will successfully resist this drastic scheme for the transfer of Emanuel Hospital to State-Church governors, and thus prevent a very dangerous precedent being established for the transformation of educational endowments.

LONDON MISSIONARY SOCIETY.

(Continued from page 487.)

teach those who do not attend their schools, and he should be very glad to have a thoroughly trained schoolmaster at Hankow. Then they heal the sick. Two glorious specimens of the medical missionary were on the platform that day—Dr. Lockhart and Dr. Hobson. The hospitals they had established were a practical exemplification of the benevolent tendencies and nature of our religion. Jesus Christ went about preaching the Gospel and healing the sick. They were bookmakers. They could not do without books, because the Chinese are a literary people, and if they published the book it was understood all over the country. The great book of all was of course the Bible, which has been translated into Chinese. The brethren of Pekin are now bringing out a new version in the Mandarin—that is, the Court dialect, and tens of thousands and millions of persons in China would be able to read that who were not able to read the Bible in literary style. Then they are obliged to teach history, geography, and science to correct Chinese arrogance and ignorance, and for all their knowledge in these matters the Chinese are indebted not to the consuls and merchants but to the missionaries. But preaching was their great work, and was producing a great effect. They could not do without that; we must preach. If preaching was not made the principal thing it is high time to revolutionise that state of things. Some people told them that preaching was not adapted to the Chinese mind.

My first answer is this: There are tens of missionaries in China who do speak the language with the greatest ease and accuracy. My second reply is that we have our chapels in the principal thoroughfares crammed every day with attentive hearers. My third answer is that we have in China more than six thousand converts, who delight to meet Sunday after Sunday to hear the Word of God expounded and the Gospel preached, and I have never seen congregations in this country listen with more attention to the Gospel than congregations in China. My fourth answer is that among our converts we have not a few who trace the first impressions they ever received to the preaching of the Gospel.

It had always appeared to him to be a remarkable fact that the Roman Catholics had never adopted this plan of public preaching. They had imitated Protestant missionaries to some extent in some places, but they had never succeeded, as far as he knew. It was a mistake to suppose that the methods adopted by the Roman Catholic missionaries were superior. Hardly any can speak the language with much accuracy; they never preach, and do nothing towards the elevation of the people; nor are they specially self-denying. Protestant missionaries, on the other hand, made it a point to study the language and literature of the people, to be able to preach with accuracy and ease, and he believed a day hardly ever passed without their appearing in this character before the people. He had been asked, had they any real converts in China?

I am happy to be able to tell you that we have—we have genuine Christians in China, Christians who would shine even amongst this vast audience. I believe we have Christians in China who would adorn the first Church in England. I have never seen better Christians in my life than some of those that I have seen in China. In respect to all our Christian converts, I can say this much, that the power of idolatry is completely gone. I

do not say that not a particle of superstition clings to them, any more than I should say that not a particle of superstition clings to a great many good people in this country, but so far as the bane of idolatry is concerned, that is clean gone. They believe most firmly in the principal doctrines of the Gospel. I think they are more orthodox than a great many good people at home.

Then he was asked about the moral character of the Chinese? Does the Gospel do anything for them in that respect? Well, you must always make allowances for the life in which they have been brought up; you must not expect exactly the same thing in China as you would expect here, because they have been brought up in a very different atmosphere from that in which you have been trained. The Chinese under a very beautiful and decent external surface have an unspeakable amount of corruption. Read the first chapter of St. Paul's Epistle to the Romans, and you have an exact picture of the moral condition of the Chinese to-day. I have never known an honest, truth-speaking heathen; I do not believe such a man exists in the country. Such a person would be a phenomenon. A Chinaman is never more at home than when telling you a barefaced falsehood. Then take the case of the mandarins and officials of China. I do not believe there is an honest man among them. I believe that a man of integrity or principle could not be an official in China. The state of things there is perfectly corrupt; it is well known that the officials embezzle hundreds and thousands and tens of thousands every year; still they are not regarded as disreputable by the court or common people. The common people say they have right to their legitimate squeezes—(laughter)—and as for the rest, their consciences tell them that they would do precisely the same thing if they were in the same position. As for the court, they look upon the mandarins only as useful sponges, allowed to soak in and to be squeezed, and as leeches allowed to suck to be compelled to disgorge now and then. (Laughter.) This is the moral atmosphere in which all the converts are brought up, and is it to be wondered at if they bring a little of this corruption with them into the Church? If I told you that all these people were saints the moment they were baptized, would you believe me? You would not think me a man of common sense if I told you so. I believe these converts are as good as the converts of Europe were in the times of the Apostles. I think I understand my New Testament better now than I did when I went out to China, and I have no hesitation in saying that our Chinese converts are as good as the European converts were at the time of the Apostles, and that is saying enough for them. I am glad to be able to say, notwithstanding, that we have some genuine men amongst them, honest, truthful men, and it is the Gospel that has made them so.

Mr. John concluded a singularly graphic and instructive speech by saying:—

I am glad to be able to tell you that your missionaries are doing their work in China. Give them your prayers, help them as much as you possibly can, and do not believe everything that is said in this country about the missionaries and about the converts. Men write about these subjects who know absolutely nothing of them. Letters appear in the *Times*, and what are they? They are not worth reading. If you want to get an accurate idea of how things are going on in China, read them, then reverse them, and you will get the right thing. I am sure Mr. Moffat would tell you the same thing precisely. I have known some of these men who write these letters pretty intimately, and you would be surprised at their profound ignorance of what is going on. The most benevolent work that is carried on in China is the work that we are carrying on, but they know nothing about it, and they sympathise less. I think we are on the eve of great troubles in China. Perhaps you are inclined to ask me whether we want the gunboats to help us through our difficulties. I will tell you what I think. It is your matter as well as my own, and it is a matter for the Government as well as for us missionaries and for the society. I believe the Chinese are pursuing a policy, and that that policy is to exclude every foreigner from the country. Mr. Wade has been trying to persuade this Government that the Government of China has nothing to do with these riots and rows and massacres. I tell you they have; they are the work of the Government of China, not the work of the people. I have had much to do with the people. I have lived in more than one of the inland cities with my family. I have travelled over large portions of the country, I have seen a great deal of the mandarins and the scholars, I have had much to do with the people, and I tell you that the people are not opposed to us. I never met with a more quiet, innocent, inoffensive people than the Chinese; I believe they are perfectly ready to receive us if they are allowed to do so by the Government. At the same time, I have no hesitation in telling you that rather than have gunboats to help us, let us give up the work altogether. Let us have all the moral power that the Government can give us, and I think they would consult their own interest by doing so; but let us have no gunboats. Gunboats have nothing to do with the propagation of the Gospel. It is a Gospel of love, and we must go in the spirit of love about our work if we are to conquer the hearts of the Chinese. But I must not continue longer. I have great pleasure in seconding this resolution. (Loud applause.)

The Rev. JAMES DUTHIE, of Travancore, in supporting the resolution, alluded to the work carried on at Nagercoil, the station at which he had been labouring. Fifty years ago, he said, the spot was an uncultivated waste, now the stranger would be struck by the remarkable appearance of the long streets. The chapel was a spacious building, and there were schools in connection with it, where native agents were trained, a fine body of men of whom he could never think without admiration. There were 300 or 400 church-members, and the church was entirely self-supporting, not having received one farthing of British money for more than ten years. (Applause.) He desired to say a word with regard to the subject of missionaries' wives. It would not be a difficult thing to prove that when missionary societies send out noble Christian ladies to help in carrying forward the work of the Gospel, they were employing the most fitting instruments whereby to accomplish that object. The work in

Nagercoil and other stations had proved irresistibly that the finest fruits of missionary enterprise had resulted from the labours of missionary ladies. (Applause.) He believed that the work of those ladies in India had contributed more to the evangelising and civilising of that country than any other single agency that had been employed.

Mr. EDWARD GRIMWADE, of Ipswich, moved the last resolution. He said that one result of the present meeting would be to lead them all to thank God and take courage. Another result would be to lead them to resolve once for all not to send poor missionaries abroad without a wife. He rejoiced to hear a repudiation of the sentiment that gunboats were needed to help the missionary work. He did not believe in the power of any sword but the sword of the Spirit for the furtherance of missionary enterprise.

The Rev. Mr. MUNCASTER (of Manchester), in seconding the resolution, said that the society must not live upon the reputation of the past, but continue to act with vigour and energy. It was only by a combination of practical wisdom and glowing zeal that it could approve itself to the churches and do its right work in the world. The gentlemen to be elected would have no sinecure office, and it was his fervent desire that they might approve themselves men having an understanding of the times and knowing what our Israel ought to do.

Mr. HAWKINS, Chairman of the Board of Directors, moved a vote of thanks to Sir Bartle Frere and Mr. Leeman, M.P. The Rev. FRANK SODEN seconded the motion, which was unanimously adopted. The CHAIRMAN briefly acknowledged the vote of thanks.

A hymn was then sung, and the Rev. HENRY ALLON brought the proceedings to a close by pronouncing the benediction.

THE RAGGED SCHOOL UNION.

The twenty-seventh anniversary meeting of the Ragged School Union at Exeter Hall on Monday evening week was well attended. The report was rich in results. New or additional schoolrooms had been provided in King-street, Rotherhithe; Windmill-street, New Cut; Chapel-street, Somers Town; Hope-place, Stepney; Albert-street, Mile End New Town; Denzell-street, Clare Market. The additional operations of the year had been 80. The society had also 192 school buildings, in which are conducted 237 Sunday-schools, with an average attendance of scholars, 31,835; also 186 day-schools, with an average attendance, 22,883; also 192 evening-schools, with an average attendance of 8,748. The number of voluntary teachers was 3,351. From the Bible-classes 173 senior scholars had been received into Christian churches. The report referred next to clothing clubs, coal clubs, provident, blanket loan, barrow clubs, donkey, goose, labour loan, working men's clubs, and burials clubs. 360 boys and 410 girls had obtained prizes. The old scholars' meetings had been useful. Ragged Church services had been conducted in 93 of the school buildings, with a total attendance of 6,518. Mothers' meetings were conducted in ninety-two schools, with an average attendance of 33,662. In 106 schools there were penny banks; the number of depositors has been 30,396, whose united deposits amounted to 10,801. In 44 schools there are Bands of Hope, with 4,694 members. In 100 schools there were lending libraries, with 19,864 volumes. Last year 37,160 copies of the Bible were sent to the homes of the very poor of London. The average number of shoebblack brigades employed was 368, and their earnings for the year amounted to 10,331. The weekly earnings of each boy were 10s. 9d. 39 young men and 11 young women had been enabled to emigrate by the aid of the society, and in their new homes, we were told, were becoming useful and respectable. Financially the year had been one of anxiety: there had been so many claims for abroad that most charitable institutions at home had suffered damage. The Union was no exception. Still they had received as much as 5,592^l. from the public. The total amount of payments for the same period was 5,571^l, of which the schools were severally benefited to the extent of 4,351^l. The returns recently supplied by the schools show that their total of receipts for the year was 37,294^l, and the expenditure 38,812^l. There were at least 75 of the schools in debt to their treasurers, and the total of their debts amounted to 2,711^l.

The chief speeches of the evening were those of the noble CHAIRMAN, who spoke with unwonted earnestness; of Mr. DONALD FRASER, who dwelt at much length on the disgrace that the word ragged was to wealthy England; and of the Rev. Mr. Simpson. Mr. RAPER, of Manchester, made reference, as did more than one of the speakers, to the licensed victuallers' agitation against the Government measure for their modification, now before Parliament. On this subject the Rev. Mr. Fraser also especially created no little enthusiasm amongst his hearers. The Rev. NEWMAN HALL bore eloquent and powerful testimony to the immense good done by the operations of the agents of the society.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Earl Russell presided on Monday week at the sixty-sixth annual meeting of this society, held as usual at the schoolrooms in the Borough-road. There were also present Lord Lyveden, Earl Granville, Dean Stanley, Mr. E. Baines, M.P., Mr. Mundella, M.P., Mr. Pease, M.P., Mr. C. Reed, M.P., Sir T. F. Buxton, M.P., Dr. Gladstone, Dr. Binney, Mr. Hugh Owen, and Mr. S. Gover. The

examination of the pupils was quite up to the standard of former years as regards variety of subjects, the cross-questioning of the examiners, and the efficiency of the instruction as evinced by the answers. Dean Stanley, following the examiner on the New Testament, put some pertinent questions, and dilated upon the lessons taught by the answer of Christ to the Woman of Samaria, that God was to be worshipped everywhere and without reference to form or to religious creed. Earl Russell also pointed out the duty of toleration in matters of religious faith, especially in the work of education, remarking that the British and Foreign Schools had been established and always conducted upon the principle of admitting the children of all communions, and teaching the religion of the Bible and the Christian command, "Love one another." At the meeting which took place subsequently, Mr. A. Bourne, the secretary, read a report, which detailed the action of the committee with reference to the Education Act and new code, and congratulated the friends of the society on the recognition and adoption of "British" principles to so large an extent; quoting Mr. Gladstone's statement in the House of Commons that the Government were recommending the course already chosen by the British and Foreign School Society, and the resolution passed by the School Board for London, in favour of unsectarian religious instruction, such instruction to be given by the teacher of the school. A summary of the work and the year's statistics of the training colleges, the schools, and the affiliated schools, the agency departments, and the grants, followed. Letters from the teachers trained by the society, and now labouring in the Bahamas, the Punjab, and other places, stated that in the Bahamas about one-eleventh of the entire population are at school. A normal school for forty students has just been built at Umritsur, in the Punjab. From the financial statement it appeared that the ordinary income has fallen short of expenditure by 110^l; but by withdrawing a portion of the working capital of the depository, and only investing a part of two legacies, it has been possible to reserve a sum of 650^l as the nucleus of a fund for the extension of the training department. It is proposed to make certain alterations, to enable the committee to accommodate 255 students at the Borough-road and Stockwell, and establish two branch colleges for fifty students each, thus providing for the schools about 225 trained teachers every year. The cost is estimated at about 5,000^l, and an appeal was made for donations and increased subscriptions to meet the additional annual outlay. Lord LYVEDEN moved the adoption of the report in a speech congratulatory as to the position of the society, and upon the success so far of the Elementary Education Act. The motion was seconded by Mr. E. BAINES, M.P., who spoke with satisfaction of the establishment by the Education Act of last year of the principle of perfect religious freedom in the matter of elementary education. Dean STANLEY also spoke in favour of the motion. Earl GRANVILLE submitted, as a resolution—

That this meeting, believing that the principles of the British and Foreign School Society form the best basis of a system of national education, rejoices in their recognition and adoption by the Legislature and the various school boards; and pledges itself to support the society in its efforts to insure their practical success.

He expressed his satisfaction that concession on all sides had enabled the Government to establish last session by actual legislative principles what but a few years ago he thought almost hopeless. He was equally gratified at the working of the new Act and of the school rate. The demand for grants had increased tenfold, and the private contributions fivefold, and five-sixths of the boroughs had evinced their desire for the establishment of school boards. The resolution having been carried, a loyal and respectful acknowledgment of Her Majesty's patronage and support was resolved upon, and a vote of thanks to the noble president concluded the proceedings.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The thirty-eighth annual meeting of this society was also held on Monday, the Lord Mayor presiding. It was stated that the society has now twenty-seven stations, and employs thirty missionaries, who look after sailors at various ports, visiting them, distributing Bibles and tracts, holding religious meetings, and giving advice when needed. No less than 51,000 seamen have visited the coffee and reading rooms belonging to the society during the past year.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The annual meeting of the friends and supporters of this mission was held on Tuesday evening at the institution opposite the London Docks, and was numerously attended. The chair was taken by Colonel H. J. Brockman, V.P. The proceedings were commenced by singing a hymn, after which prayer was offered by the Rev. J. B. Dixon, of Queen-street Congregational Chapel, Ratcliff. The chairman then delivered a very suitable and interesting address, and called upon the secretary to read an abstract of the twenty-fifth report. The statements given in the report were of a satisfactory and encouraging nature. Funds and work had both been enlarged, and evidence of good had followed the labours of the missionaries. The society's Bethels, reading-rooms, and free schools, had been well attended—1,212 services had been conducted in Bethels on shore and in ships afloat, attended by about 38,000 sailors and others. Work had been done at Liverpool, Ramsey, Isle of Man, and various places on the South Coast, among seamen.

6,520 ships, sailors, homes, and lodging-houses had been visited, and 197,000 tracts, periodicals, Bibles, and books, distributed. Income, 1,056^l. 4s. 9d.; expenses, 1,024^l. 2s. 10d.; leaving balance at bankers of 32^l. 1s. 11d. The Rev. W. Leask, D.D., pastor of Maberly Congregational Church, in a very able speech, moved the adoption of the report, which was seconded by the Rev. R. W. Dibdin, M.A., of West-street Episcopal Church, and unanimously carried. Other addresses strongly advocating the society's claims to increased support were delivered by Joseph Bormond, Esq.; the Rev. P. Dickerson, of Alie-street Baptist Chapel; J. H. L. Christian, and the Rev. G. M. Butler, of Liverpool. The Rev. T. Little proposed, and Captain Handyside, R.A., seconded a vote of thanks to the chairman, and the meeting concluded with prayer.

UNIVERSITY OF LONDON.—On Wednesday afternoon Earl Granville, the Chancellor, distributed, in the presence of a distinguished audience, the diplomas and honours obtained during the past academical year at the University of London. His lordship was accompanied by his countess, and there were also present Mr. Grote, the Vice-Chancellor, the Chancellor of the Exchequer, who represents the University in Parliament, Lords Houghton, Overstone and Acton, Sir Edward Ryan, Sir Philip Egerton, Drs. Quain, Simpson, Storrar, (Chairman of Convocation), and the various Professors of the University. The undergraduates who obtained exhibitions, prizes, and medals, were presented first, and then the graduates who had passed in the several faculties, the scholars, prizemen, and medalists being presented twice, Dr. Carpenter, the registrar, at the same time reading a report of each examination. Mr. John Bourne Benson, of University College, was the LL.B. scholar; Mr. John Hopkinson, of Trinity, Cambridge, and Owen's, Manchester, amidst general applause, received double honours in D.Sc.; Mr. William Richard Gowers was the M.D., and Mr. George Maclokie, of Queen's College, Belfast, the LL.D. medalists. Eight gentlemen passed and received honours in the LL.B. examination, nine in the M.A., six in D.Sc., and eleven in the M.D. There was only one candidate for the LL.D. Nine ladies submitted themselves for examination, and special certificates were awarded for French and German, natural philosophy, and chemistry, mathematics, and harmony, and acoustics. At the close of the presentations the Chancellor delivered an address, in the course of which he referred with much satisfaction to the progressive prosperity of the University. Adverting to the degrees and honours just conferred, the Chancellor reminded his hearers that Mr. Hopkinson was the senior wrangler and Smith's prizeman at Cambridge, taking the opportunity to express a confident hope that the law would soon be so altered as to enable him and others in his position to share in the fellowships of the university. He afterwards congratulated the members of the University upon the strong representation they now had in Parliament. There were fourteen of their body in the House of Commons, and they might well be proud of the official distinctions obtained by Mr. Lowe, Mr. Stansfeld, Mr. Grant Duff, and Mr. Winterbotham. He concluded with a fervent prayer that they might long have Mr. Grote, whose health had been somewhat impaired of late, amongst them. Mr. Lowe, in response to a call, returned thanks for the kind reception accorded to him, a state of things he had not been accustomed to of late. He never knew how to make a speech when he had nothing to say, which happened to be just his case then, but he should like to correct the Chancellor in this: instead of literature and science having turned their back upon art, it should rather be said they stood back to back with art.

ORPHAN WORKING SCHOOL.—The 113th anniversary festival of this charity was held on Wednesday evening, at the London Tavern; its treasurer, Mr. John Kemp Welch, occupying the chair, and, within a unit, the same number of ladies and gentlemen being present as the institution has been years in existence. The school buildings, in which, at this moment, accommodation is afforded for 249 boys and 120 girls, occupy a very healthy site on Haverstock-hill, whither they were removed from the City-road in 1847, since which period, 1,415 children have passed through the school, receiving an education therein fitting them, in the boys' case, for "useful positions in life," and in the girls', for "domestic service." Some of the boys are stated to have risen not only to influential stations after leaving school, but in many instances to have voluntarily qualified themselves as governors of the charity. Another gratifying circumstance in the report for the past year is, that notwithstanding one-half of the parents of the children in the school have died of consumption and other hereditary diseases, the children generally, owing to the salubrity of the situation of the schools, and to a simple but generous diet, enjoyed robust health, four only having died during the twelve months, or in the ratio of ten in 1,000. The annual income of the charity is close upon 10,000^l. Its liabilities at the present time amount to 1,329^l. In the course of the evening's entertainment the children were marshalled into the banqueting hall, and their rosy cheeks and happy countenances were confirmation of the statements regarding them made in the report. They sang a glee, "Mark the merry elves," and were further privileged to listen to the "speech of the evening." In making this the chairman gave a succinct history of the school from its foundation, and spoke of its worth in latter years in terms of the highest eulogy. The Rev. Robert Moffat, the African missionary, afterwards

addressed the children, to whom he related some of his experiences in strange lands.

ANNIVERSARY MEETING OF THE PEACE SOCIETY.—It is now generally felt that among the most interesting meetings held during the month of May is that of the Peace Society. This year, owing to the recent events on the continent and in the United States, it is expected to be of unusual interest. Mr. J. W. Pease, M.P., Mr. Jacob Bright, M.P., Mr. Edward Miall, M.P., Sir Wilfrid Lawson, M.P., Mr. Henry Richard, M.P., Rev. G. W. Conder, and Mr. Henry Vincent are announced to take part in the proceedings.

THE HOUSE OF LORDS AND UNIVERSITY TESTS.

On the report on the University Tests Bill being brought up on Thursday, Lord Houghton appealed to Lord Salisbury to withdraw his test clause. The immense majority of the people of this country adhered to the authority and teaching of the Bible, and their reverence for it was so absolute that any person who avowed hostility to its doctrines was disabled, not only from holding any office connected with moral or religious teaching, but almost from any political office. No one could appear at the hustings with any chance of success, and announce that he did not accept the Bible. The same feeling would prevail in any college or institution, and was it wise, therefore, for the sake of asserting an absolute truism, to come into collision with the other House?

In reply, the Marquis of Salisbury objected to the use of the word "collision" as applied to a disagreement between the two Houses. It was precisely because he agreed with the noble lord that the Bible was now the rule of this country, and that no one could safely appear at the hustings and announce his difference from it—precisely because he thought this the most valuable feature of the public opinion of this country, distinguishing it from the public opinion of every other country in Europe, because this feature should be cherished and preserved as one of the brightest jewels of our national honour. (Hear, hear.) It was for this reason that he dreaded any agency by which this state of things could be disturbed. Now, his conviction was that there was only one agency by which this could be done. If those opposed to the Bible could get the control of education, and poison the stream which issued from that well, they might succeed, as they could not otherwise do, in shaking the allegiance which the people of this country of all classes and opinions acknowledged in common to the Bible. Acting upon the resolutions of the select committee, he accordingly proposed a declaration which they believed would paralyse those, if such there were, who desired to carry so unholy a project into effect, and he could not admit that because it was only sanctioned by a small majority it was therefore his duty to withdraw it. (Hear, hear.) The division was taken in a small house and at an unpropitious time of the night. It was possible, too, that the majority of the House, if another division were taken, would be with the noble lord; but he would not think it his duty to withdraw the clause from the consideration of both Houses.

Earl Granville protested against the assumption, that the issue raised on Monday was one between those who revered the Bible and those who did not. He was equally unwilling to admit Lord Salisbury's apparent explanation of the smallness of his majority—that a large proportion of their lordships preferred their dinner to their Bible.

The Duke of Richmond pointed out that the amendment had not been before the other House this year, and that it was premature to assume that it would not be accepted.

The Marquis of Salisbury then laid on the table a new clause as to the chapel services.

THE LONDON SCHOOL BOARD AND ENDOWED SCHOOLS.—At the meeting of the London School Board on Wednesday a resolution was adopted, that the board should cause public announcement to be made that on and after the 1st of June next they would be ready to receive applications from managers who might wish to transfer their schools to the board. The terms will be settled in each case upon its own merits. The next subject before the board was that of the endowed charities existing in London, and their bearing with regard to the work of this board. This came on in the following motion placed on the paper by Professor Huxley:

That measures be taken to ascertain whether any, and, if so, what, charitable or other endowments in the London school district ought to be applied, wholly or in part, to the augmentation of the school fund.

In support of this motion the Professor urged the necessity of seeing that endowments which had been provided for the education of the poor were not "made a mess of, pottage for the dependants of the rich." Speaking of Christ's Hospital, Mr. Huxley said that when it was proposed to deal with any of these endowments a person was always brought forward to play some such a part as the "poor widow" had been made to play at that board, and this was the "pious founder," and he was always treated with the greatest respect when it suited the persons who were the means of the "pious founder" cropping up to introduce him. He dwelt at length on the subject of the charitable endowments in the City of London. The motion was seconded by the Rev. J. A. Picton, and supported by Mr. Luraft, Mr. Smithies, the Rev. W. Rogers, and others. Alderman Cotton objected to it as unnecessary, and the Rev. Mr. Thorold counselled delay, but it was ultimately carried *non. con.*

FUNERAL OF THE REV. T. T. LYNCH.

The mortal remains of this highly esteemed minister were interred in Abney-park Cemetery yesterday, after a service of a singularly interesting and impressive character in Mornington Church, Hampstead-road, in which he had for several years officiated. It was filled with persons clad in deep mourning, and among those who were present were the Rev. J. Harrison, the Rev. Mark Wilks, the Rev. E. White, the Rev. J. Viney, Mr. Carvell Williams, the Rev. H. Simon, and the Rev. J. Proctor.

When the coffin had been placed before the platform from which Mr. Lynch was accustomed to address his congregation, it was covered with wreaths of flowers. Some highly appropriate passages of Scripture having been read, the choir sang the chorale from Mendelssohn's "St. Paul," "To thee, O Lord, I yield my spirit," and, in a prayer which followed, the Rev. Edward White thanked God for the mingled severity and tenderness of the departed; his honesty of soul; his purity of life, and his heroic patience amid life-long suffering. The choir then sang the subdued strains of the chorus—also from "St. Paul"—"Happy and blest are they who have endured; for though the body dies, the soul shall live for ever," and an address by the Rev. J. Harrison followed. Commencing with "Our brother sleepeth!" the speaker, in felicitous terms, described the leading features of Mr. Lynch's personal character and ministry. He said that the atmosphere of affliction in which he lived seemed to quicken all the susceptibilities of an exquisite susceptible nature, and made him the most loving of friends as well as one of the wisest of teachers. No one outside his own circle had any idea of the suffering against which he bravely struggled, while he did pulpits work which, if it might be thought small in quantity, was, in quality, of the richest kind. Nor, probably, would it ever be known how serviceable his ministry had been to varied minds, which he had instructed, strengthened, or comforted. His work would live in the recollections of his hearers and in the influence which his ministry exerted on their lives; while of himself it could, in his own words, be said that he now truly began to live.

At the close of the service in the church a procession of between twenty and thirty carriages proceeded to Abney Park, where there was a considerable concourse of persons around the grave. Here, in consequence of a shower of rain, the service was very brief. It was conducted by the Rev. E. White and the Rev. Newman Hall—the latter of whom prefaced a few fitting sentences with the stanzas from the deceased's own pen, commencing—

Departing in peace,
With gentle release,
The dream-weary soul from its slumbers is freed;
And, hearing heaven's lays,
It cries, in amaze,

Ah! Lord, and now am I in heaven indeed.

The mourners and friends then took their last and lingering look at the flower-wreathed coffin, now deep down in the cold, damp earth, and the proceedings, which happily harmonised with the character and life of the deceased, came to a close.

We understand that the funeral sermon is to be preached next Sunday morning by Mr. Lynch's friend, the Rev. Samuel Cox, of Nottingham.

(From the *Spectator*.)

The Rev. T. T. Lynch, of Mornington Crescent Chapel, who died on Monday, was one of the men who seem not to make their right mark on the world. For he was a preacher such as one can scarcely expect to hear more than once in a lifetime. Without commanding presence, without grace of manner or charm of elocution, with a voice neither powerful nor sweet, and a diction bare of ornament and rhythm, he simply fascinated an intelligent and cultivated listener, and that by the one gift of a marvellous affluence of thought. It was absolutely astonishing to see him stand up, as the present writer has often seen him stand, in the most dismal and unsavoury place of worship which it has ever been his fortune to visit, with a dreary waste of empty galleries about him, and a scanty congregation gathered in the area, and pour forth without ceasing a flood of thought which would have sufficed to furnish abundantly scores of even the better sort of preacher.

And, hear him when you would, on a week-day, for instance, when the scanty congregation had dwindled to a dozen or less, the flood was always pouring forth without stint or stay. The prodigality of the man, the almost reckless profusion with which he scattered his riches of fancy and pathos and humour—for he was a great master of a subtle kind of humour which never sinned against the dignity of the pulpit—the spontaneity and ease with which the stream of good things flowed from him, made an impression which it is not easy to describe. It seemed incredible that crowds should be thronging to hear the ordinary platitudine-mongers of church and chapel, and be letting this marvellous wealth of thought run to waste. "It cannot be for long," one thought, "people must soon find out this genius and give him his due"; and yet, though he did gain in his later years a more worthy audience, he never was found out, or honoured as he should have been.

Circumstances partly accounted for this neglect. He was a Nonconformist, and many things used to make it difficult—some make it difficult still—for a Nonconformist minister to gather about him the peculiarly intelligent and cultivated audience to

which Mr. Lynch was suited. And he fell under the ban of his own communion. An attack, which most of those who joined in it or approved would now, we hope, acknowledge to have been cruel and unjust, brought upon him a suspicion of heterodoxy in days when such suspicion was more damaging than it is now. And he had also to bear up under much physical weakness—bravely struggled against, indeed, but sometimes disabling, and always hindering and weighing him down. Still, something remains to be said, before we can account for his failure as a popular preacher—if, indeed, we are to say that a man so honoured as Mr. Lynch was by some very loyal disciples, has in any sense failed. For the preacher who cannot attract a fit audience has an appeal to the public in books, and that appeal Mr. Lynch made more than once. Nor are his books unworthy of the reputation which he had among those who knew him. Something, indeed, they lack; the abundant thought is there, but it wants the freshness and force which it had in its spontaneous flow from the preacher's lips. But we also discover as we read, and can weigh and measure more calmly than when we heard, the reason why a thinker so subtle and so rich did not accomplish more. His thought was on the surface rather than in the depths. He gives us felicitous combinations, happy analogies, subtle readings of character, a quaint, homely wisdom, tenderness and force of feeling; but with the great questions of theology and life he does not grapple, not certainly in the way in which Mr. Maurice, not even—though here we find more of a parallel—as Mr. Robertson of Brighton did. It is impossible, for instance, to point to any great truth of which he made a special assertion, as Mr. Maurice has made of the Incarnation of our Lord, and of its bearing on human life. Yet it would not be fair to ignore his influence as a theologian—for such influence he certainly had. His own convictions were profound, and they occupied a position which may be described, if we must use these party terms, as those of liberal orthodoxy. He held them at a time when they were rarer than they are now, when to his own communion they were peculiarly distasteful. Of whatever advance has been made in this direction—and liberal theology has had, it may almost be said, no representatives among orthodox Nonconformists before the present generation—he must be regarded as a pioneer.

Of his personal character others are more competent than the present writer to speak; one point must be noted, because it bears upon his work as a preacher. We have spoken of Mr. Lynch's ill-health, and of the manfulness with which he struggled against it. That struggle was, indeed, heroic. To see him in the pulpit, where the paroxysms of pain were only too evident, pressing down the spasms which almost choked his utterance, and to know that he was fighting against a disease which was, and which he knew to be, mortal, was, indeed, to see a great spectacle of courage. But that courage was throughout characteristic of the man. There have been abler men, and that in his own province of thought, in this generation, but none who have contended for the truth more honestly and with a more simple heart.

There were no fewer than 2,500 "rejected" pictures at the Royal Academy this year.

A clerical election is just now going on in the town of Bilston, the patronage of the living, which has just become vacant, being vested in the parishioners. The *Birmingham Morning News* says that great excitement prevails in the parish. There are three candidates, one of them is called a Ritualist, a second an Evangelical, and a third a Moderate Churchman. The benefice is worth £350. a year.

Sir Hope Grant's report on the Easter Monday Volunteer Review was issued from the War Office yesterday. The general praises the men for their general appearance, but considers that large reviews are detrimental to the force, from the want of time and opportunity for carrying out useful movements. Had it been actual warfare, he remarks, whole brigades would have been utterly annihilated in a few minutes.

Colonel Henderson, the Chief Commissioner of Metropolitan Police, issued an "order" on Tuesday night, inviting the superintendents of the various divisions of the metropolitan police to send in the names of pensioners whom they considered suitable for employment by the London School Board in looking after the gutter-children of the metropolis. The salary of these officers of the School Board will commence, it is stated, at 30s. a week.

We regret to announce the death of Sir John Herschel, Bart. He was president of the Astronomical Society in 1848, when the society voted a testimonial to him for his work on the Southern Hemisphere. Two years later he published his "Outlines of Astronomy," the eighth edition of which appeared in 1866, and in 1867 his "Essays" from the *Edinburgh and Quarterly Reviews*, with "Addresses and other Pieces"—a reprint of the most important of his scattered writings. In 1830 he was made Master of the Mint, as Newton had been before him, an appointment which he held for five years. Belonging to a long-lived race, he was still able to contribute to the enlightenment of his contemporaries when he had passed his threescore years and ten, and even to witness and assist the scientific discoveries of a younger generation.

Literature.

MACKENNAL'S SERMONS.*

Though volumes of sermons are numerous, those which have freshness, earnestness, and living power are as sure as ever to command an audience. We are disposed, indeed, to think that there is a growing disposition to give an attentive hearing to any preacher who feels that he has a message to speak to a wider circle than his own congregation, and who desires to supplement the power of the pulpit by that of the press. The man who can do this well undoubtedly greatly increases his own usefulness, and renders valuable service to the Church; but it is not every preacher, nor every good preacher, who can do it with success. There are sermons of a high order, some would say the most effective style of sermons, which are altogether unsuited for publication, and which convey a very erroneous idea of the preacher's real worth. At the same time we are not prepared to assent to the sweeping dictum of those who assert that a sermon which reads well shows by that very fact its unsuitableness for its own special work. We have no wish to depreciate directly hortatory addresses, which deal largely in rhetoric, and consist of appeals rather than instruction. There is a common tendency to set up an ideal of preaching, and to complain of everything that does not correspond with the type; whereas here, as everywhere else, there is room for great variety, and he most faithfully does his work who is thoroughly natural. While, therefore, we admit that sermons of the class we have referred to, though they would read badly, have their distinctive excellence and their proper place, we cannot agree to regard those which are really of a higher order, quiet, thoughtful, devout expositions of Scripture truths, as lacking in the proper qualities of the sermon. When, indeed, they come to be mere essays, they are sure to lose that point and force which are essential to power in the pulpit, but it is not by any means necessary that they should fall into this error, and the volume before us is an admirable example of the way in which careful thought, and considerable elegance and finish of style, may be united with a thoroughly practical spirit which makes the sermons as fitted to be useful as they certainly are interesting and attractive.

Mr. Mackennal is not a common preacher. The selection of his subjects and his mode of treating them mark a man of considerable power and originality, who is not satisfied to move along in the old beaten track, but conducts his hearers by new ways to green pastures. It is not, we may at once say, that he startles by any novelties in theology, but that he looks at old truths and familiar facts from a different standpoint, and extracts from them a teaching which probably has never suggested itself to the reader before. Spiritual insight is one of the characteristic features of these discourses. A text which to a large number of preachers would say very little, presents to Mr. Mackennal a rich vein of truth, which needs only to be diligently worked in order to secure most important results, and his own skill is shown in the diligence with which he brings out the hidden treasure, as well as in its discovery. With the eye of the poet, and a heart full of tender sympathy, he has also devoutness of spirit, a high conception of the work which the pulpit has to do and the field which it has to occupy, and a large amount of that practical wisdom which is necessary if the work is to be done well. For quiet force, simple beauty, wise suggestion, earnest endeavour after a high form of usefulness, and a complete grasp of the subjects they treat, these sermons are worthy of all praise. They have some rare excellencies, and they are not counterbalanced by opposite defects. They show how a preacher can be evangelical in the highest and best sense of the term without perpetually insisting on any dogma; how a sermon may be made interesting and even fascinating without recourse to any of the arts of sensationalism; how the highest style of teaching may be preserved, and yet the power of the pulpit brought to bear upon the commoner things of life; and last, but not least, how much the possession of an independent spirit and broad genial human sympathies contributes to secure for the Christian teacher the highest measure of excellence and efficiency.

As an example of Mr. Mackennal's mode of teaching, we may take the first sermon, that from which the volume takes its name, and in which we find illustrations of most of the qualities we have ascribed to these discourses. The subject has been treated often enough, but the opening sentences indicate that the preacher has

got his own idea of the mode in which it should be dealt with. It is not to be used merely for the purpose of repeating familiar truths as to the love and power of the Saviour, in a style so well-worn, that it has lost its freshness and impressiveness. The truths are to be brought out, but in a new and more striking form. The touch of Christ is the subject, and the question to be dealt with is the special significance and value of that touch. It was the Lord's frequent mode of healing the sick; why was it that He adopted it? It was not essential to the cure: "to suppose that 'any vital influence flowed from His fingers, ' would be to degrade the Gospel miracles to 'mere works of magic. Christ sometimes 'refused even to be present when He wrought 'the cure.' Why is it, then, that He so often has recourse to the touch? He could heal without it; there may even be a danger that in healing by it a superstitious notion may be fostered: there must surely be some special reason for its adoption. The answer Mr. Mackennal finds in its tendency to fix and confirm faith in Himself as the healer. He condescends to human weakness that it may call forth human faith. But beyond this He meets the craving for sympathy continually found in the sick; and here, in passing, the preacher observes that it was a healing touch. "There are some touches that irritate the sick, ' and that too, though the person touching them 'may be of a very tender heart'; and thus for true ministry to the sick and suffering there is need for wisdom as well as for sympathy. The observations that follow are so true in themselves and commend themselves so thoroughly to our judgment that we quote them in full.

"He who is at once tender and skilful is the true physician; she who has sympathy and tact is the true nurse. A kind heart is not all that is required in the sick room; there must also be the watchful eye, the gentle hand, the educated touch. Good nursing does not come entirely by nature; rather nature's laws must be studied, and nursing must become an art. To be a good attendant in a sick-chamber, as to be anything of worth, you must study and strive. 'Notes on Nursing' are not a needless impertinence; the kindest will be improved by discipline. I say these things, because, in a congregation like this, there are some whose powers and sympathies now unemployed might and should find their fitting sphere of activity in attendance on the sick. You cannot all teach in a school; some, even among educated young women, are not fit for this. Nor are there districts for all to visit; in some of our suburbs, the common modes of Christian activity are overworked. But the care of the sick, systematically undertaken as a real work of life, is scarcely attempted among us. Would that some, instead of sitting hour after hour, wasting time in foolish reading, or idle reverie, or anticipations of a future that may never come, would listen to the words of Christ: 'I was sick, and ye came unto me. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.' Without the vow or the dress of any sisterhood, some of you might undertake the work of Sisters of Mercy. Does it startle you, young ladies of refined tastes and education, to be asked to consecrate yourselves to this as a serious business of life? 'Though He was rich, yet for your sakes He became poor.' For His sake, give the cup of cold water, the medicine, the night-watching and the constant care. It would be a nobler life than many are living now; it would be a true following of Christ, and would in no wise lose its reward."

Here Mr. Mackennal has touched some most important subjects, and done it with extreme delicacy and wisdom. The Christian minister in a London suburb who is able to direct aright the activities of the young ladies of his church, is doing a work, the importance of which can hardly be overrated. The one counteractive to that frivolity which is the curse of so many lives, deteriorating the tone of character, loosening the hold of right principle, destroying all nobility, and estranging from Christian life altogether, is earnest work. The practical difficulty, however, is to find the particular kind of work that needs to be done, and for which young ladies are suited. Mr. Mackennal's suggestion is most valuable in itself, and serves to indicate the spirit in which he looks at the questions of the day. Altogether his sermons are the utterances of a devout, earnest, and able man, who here thoroughly vindicates his right to be accepted as one of the teachers of the age.

"EPISODES IN AN OBSCURE LIFE."*

This is a work of singularly powerful interest. There is no plot, no sustained thread of story. It simply recounts the experiences of a hard-working curate of the East-end, and these take the shape of separate sketches, bound together by no artificial tie whatever. In this the writer has done well; for, as it is, it is evident that, in order to disguise himself, he has sometimes allowed himself to slip a little too far into the region of imagination, and then we certainly have a touch of semi-false pathos. It would add much to our satisfaction, in our after reflections on what he has to tell, if not to our present interest in the reading of it, if we only had some sort of guess as to the line between hard fact and fancy. We have undoubtedly

* *Christ's Healing Touch, and other Sermons. Preached at Surbiton, 1861-1870. By A. MACKENNAL, B.A. (London: Elliot Stock.)*

Episodes in an Obscure Life. Three Volumes. (Strahan and Co.)

something of both here. It would be wrong to suppose that there is not a real groundwork of fact in this work; but it would be as innocent to believe that everything in it is fact. The author admits that he did not publish his rough note-books with a simple process of editing, but re-wrote and prepared them for literary purposes. We therefore accept the book as it is, and as it professes to be—an idealised account of a curate's experiences in the East End. It has the true smack of East-end life. The poverty, the squalor, the coarse ways, are all set faithfully before us in graphic pictures, which are sometimes just a little over-detailed; but bright lights are uniformly thrown on the canvas by rough devotion, and pity and loyal helpful tenderness. What could be finer in its way than Black Pete in the *Rus in Urbe*? The unconscious humour of the situation often gives force to the pathos. The picture of the faithful negro's end is exquisite. Indeed, were it not for that, the conversion of Jones, the bird-catcher, would seem only sentimental. And then the story of Little Creases, though the original heathenism seems to disappear out of the nature of the sharp woman-child of the streets somewhat too early, is truly a most touching one. Everywhere throughout the work we have gleams of humour, alternating with gentle and saddening pathos; while there is often a more than Dickensque force in the pictures of places. The history of the Blind Couple is almost unmatched, to our thinking; whilst Dan the Dredger stands wholly apart and alone in literature. Banjo, whose devotion to his sister is so tender and intense, also deserves a warm word of recognition. The book is calculated to widen our sympathies towards a class whom we are apt too much to regard as abstractions, and to talk of in mere generalities.

And what can be said of the question which this work opens up as to the spiritual life of a church, which allotted to such a quietly heroic worker as this scarce a glance of recognition. He tells us he had his ambitions once. But he never left his East-end curacy. He became contented with his work and his place, and ceased to desire anything higher. This is well said. But ought a church to have so limited the sphere of a man who was everyway so well fitted to fill a far larger one? Are there not East-end vicarages and rectories as well as curacies; and would not such a man as this have done far more had he only had more time and means? Could he not have led and directed under-shepherds of the flock? Had he not served his apprenticeship well, and approved himself able to direct? Certainly this book is no flatterer of the Church of England, though it is highly praised by Church organs. We can scarcely believe it possible, indeed, that a man could have done such downright honest work as this book records, and have never once been heard of before. If such a man had been in the Roman Catholic Church, his worth had soon been better apprized. This is where even the Roman Church outstrips the Church of England. It knows a worker, and knows how to appreciate and where to place him, to enable him to do his very best. Our curate never got a chance of doing his very best for the world, though, no doubt, as he himself says, his work was the best possible for himself and his spiritual welfare. But our regrets remain. The book is a patent proof that the Church of England, as established, does not know how to utilise to the utmost great spiritual forces—that she is still, as she was in the days of the Wesleys, cold towards reform. Else had not this man been openly regarded as one of the chief agents in a great movement, and his name mentioned with honour alongside that of the founder of the Bishop of London's Fund. We believe that the Church of England, when disestablished, will not be so slow as she is now to recognise such influence as we here have noble record of. How should such a man as this disguise himself and hide himself, if, as is constantly argued, the Church, as established, is alone sufficient to cope with the spiritual needs of neglected places and of outcast populations? We ourselves cannot supply an answer. Perhaps our good curate will not disdain to do so, seeing that, so far as appears, he is still devoted to the Church of his early associations.

THE REV. FERGUS FERGUSON'S SERMONS.*

Mr. Fergus Ferguson's volume is likely to enjoy the privilege of suspected writings. We learn that it is already in a second edition. It seems there is no clearer course to popularity than the short cut of heresy. It very often proves a trying road, for all that, however. It would seem that Mr. Ferguson, who is a

* *Sermons. By the Rev. Fergus Ferguson, D.D. (Edinburgh: Andrew Elliot.)*

MAY 17, 1871.

United Presbyterian minister at Dalkeith, near Edinburgh, preached one Sunday a sermon on Christ preaching to the Spirits in Prison, which seemed to some of his brethren to question the finality of the present probation state. Noses are keen for the scent of heterodoxy in the Presbyterian north. Mr. Ferguson was at once set upon and pulled before his Presbytery; and the whole matter is to come before the Synod, or General Assembly of the United Presbyterian Church, which holds at Edinburgh during the present month. Theological Scotland waits with not a little interest the result. The United Presbyterian Church has had a good deal of trouble with heretical tendencies, notwithstanding that it is doctrinally the freest of the Scotch Presbyterian Churches. The formula of subscription is not so stringent as in the Established and Free Churches, and there is a very remarkable tolerance of opinion. Mr. Gillian, in spite of bold but rather random charges against the Westminster Confession, is still one of its ministers, having submitted very mildly to a mild rebuke, and Dr. William Anderson, of Glasgow, who once went to a Presbytery meeting with his copy of the Westminster Confession sadly disfigured by marks of disagreement, and plainly told his brethren so,—still holds his position. The truth is, that the United Presbyterian Church illustrates better than either Free or Established, the utter futility of long and elaborate confessions in a time of great transitions and earnest turmoil of opinions to bind men together in any really practical Christian way. They are only "begarly elements" of division and strife.

We regret that we are unable to estimate the exact measure of Mr. Ferguson's departure from the clear terms of the creed. The peccant sermon is not published, and that is a pity. It looks as though the sermons here collected were meant to evidence and support Mr. Ferguson's general orthodoxy rather than to rebut the special charges against him, precisely as a plea of good behaviour may be urged in mitigation of sentence. And certainly to this extent the volume will fulfil its end. These sermons, though bold and thoughtful beyond many, are everywhere consistent with the leading evangelical doctrines; and, though Mr. Ferguson is not afraid to utter a broad generalisation, and to carry out a fresh and striking illustration, he is singularly cautious and reverential as it appears to us. The sermon on "The Burden of the Preacher," is lucid; the topics are very completely thought out, and each section treated with exhaustive clearness, whilst the practical element is never for a moment lost sight of. Besides, there is here, as well as throughout the volume, clear proof of a mind in contact with great tendencies, and eager to recommend the truth of Christ the more surely by showing, on every fitting opportunity, that no real progress or genuine human attainment is possible apart from the presence of His inspiration. The sermon—"Christ the Centre of the Universe"—is especially valuable in this point of view; for, taken in connection with the others, it shows how Mr. Ferguson has grasped the truth that, apart from Christianity, no true human or national greatness is possible, or, at all events, can be permanent. Though somewhat forced and artificial in arrangement, this is to our thinking a fine sermon, and gives, so to speak, the key-note to an element in Mr. Ferguson's preaching which is very apt to lend colour to charges of heterodoxy. This is a desire to see Christ acting on humanity through the human elements of His character. Not that the Divine element is ignored, but is rather seen as a light suffusing the human and shining through it. But there is no trace of humanitarianism in Mr. Ferguson; it suits his type of character to view truth thus. He loves mystery; but would escape logical perplexities. Hence he sometimes impatiently turns away from defining where the Westminster Confession tends to do so. "We are here to love God and our fellow-men. We are here 'to hold the mystery of the faith in a pure conscience.' Yes, we must begin with faith rather than with reason. We must feel that life is larger than logic; and that the very flower and crown of reason itself is to believe where we cannot fully understand. It is clearly our first duty to accept the facts of existence before we 'make up our minds' as to what is true and what false. Why should we construct a system of barren and bitter necessity, and speak of it as if it were the whole of truth; or a system of weak and wavering liberty, and speak as if it were the whole; thus separating men instead of uniting them? Why waste our time in trying to solve the insoluble? Why run the head against thick and dark walls where there is no way? Let us admit the facts, that there is a Divine influence and a human

"influence, with the truth that we cannot at present draw the line between the two."

But with ultra-dogmatic theology, it is essential a line should be drawn; and, if the magnates of the United Presbyterian Church are inclined to press Mr. Ferguson as severely as the magnates of the Established Church long ago pressed poor Edward Irving, Mr. Ferguson, we fear, would find himself in much the same position. But this is the peculiar note of Mr. Ferguson's teaching; and one that it is pleasant to listen to from a Scottish pulpit. We should be sorry to hear of the United Presbyterian Church sacrificing its growing character for breadth by dealing harshly with such a man, whose only fault, we fancy, has been too warm a hope for the final restoration of the lost—surely very far from being an *un-Christian* hope, whether orthodox or heterodox.

LIBERATION LITERATURE.*

The literature of the Liberation Society gives signs of the qualities that distinguish all the work in which the Society is engaged—vigour, activity, and special adaptedness. Of the publications now before us, the pamphlet on the Established Church in Wales is the most important. It is intended to do for Wales what was done before for Scotland, viz., put the whole question fairly before the public. The writer of this pamphlet has shown great industry in collecting facts, capability of marshalling them, and a very keen judgment of their value. His work, though it contains many statistics, is lively, and racy of the soil which has given birth to it. It is therefore good reading, and few persons who read it are likely, we should think, to differ from its conclusions. The author treats his subject as exhaustively as his space permits. He begins with the old British Church; then deals with the working of the Establishment in Wales when the country was under the sole care and teaching of the Establishment; next compares the working of the Establishment and the working of the Free Churches; estimates the Church by figures; shows what wages are given for the work accomplished; and marshals testimony after testimony relating to the failure of the Establishment. Lastly, he considers, "What has the Establishment done in Wales for the increase of virtue and religion?" It will be seen from this summary of contents that an original line is taken in this pamphlet, and we can only say that it is taken with great effect. The writer is remarkably happy as an analyst and exhibitor of statistics.

The Tract Literature of the Liberation Society, of which specimens of recent issues are before us, is evidently guided and written with two purposes—first, to lay down, in as popular a style as possible, the main ground of Free Churchism; and, secondly, to exhibit the working and defects of the Establishment. Some of the tracts are extremely valuable, happily designed, and happily composed, and destined, we hope, to a circulation of tens of thousands. There is something to touch both thoughtful people and people who read as they run. In the first class we should place the very carefully composed tract—almost a pamphlet—entitled, "Disestablishment: Is it Unconstitutional?" next, "The Established Church of England: How does it Work?" Of a solid nature, also, is the tract entitled, "Some Pleas for Church Establishment Examined," which is written with great culture. The tract entitled, "The Established Church: Who Belong to it; How it is supported; and what it Costs;" gives a vast amount of information as to the state and revenue of the Establishment in clear and distinctly arranged form. Next we select "The Church and the People," in which the judgment of historians and writers as to the influence which the Church has exercised upon the political and social condition of the English nation is collected together. The facts here exhibited are just the facts to tell upon the middle and especially the working classes, and no doubt this will be one of the principal lines upon which the question of disestablishment will be fought out. Then we have, "What some Churchmen think of Disestablishment"—a capital selection of opinions upon the subject, beginning with Mr. Gladstone, and ending with the emphatic expression in the *Church Review*, that "The tide has set in for Disestablishment." "The Recent Work of the Liberation Society and what is said about It," is a collection of testimonies of another kind, and very honourable to the Society. We are glad to see the late Dean of Canterbury's remarks on Disestablishment here reprinted; nothing could be more serviceable than the circulation of this tract amongst

Churchmen. The village mind is met by a dialogue good and clear, putting all substantial points plainly before a plain mind. "Is it 'Respectable?'" is a short, popularly written exposure of the remark that Dissent is *not* respectable. "What the Irish Church Act has done for Ireland," is just the thing for English Episcopalian who are doubting what the English Church Abolition Act will do for England. Then we have "Facts" without number about English Church revenues; about the Scottish Establishment; about the Church in Wales; about bishops; about rich and poor clergy, and about other of the details of the Establishment.

We think we have said enough to indicate the character of this literature. Of course it is not complete. It is capable of being extended, and no doubt will be extended. New subjects are suggested almost every day, and new arguments will have to be met as they arise. But what is most needed is not a great or immediate increase of this literature so much as the effective circulation of that which already exists. Where lectures cannot be delivered, tracts can be distributed; and we shall be sorry if these tracts are not distributed throughout the length and breadth of the land.

BRIEF NOTICES.

Keshub Chunder Sen's English Visit. Edited by SOPHIA DOBSON COLLET. (Strahan and Co.) A great deal of the interest felt in Chunder Sen's visit to this country was, after all, adventitious. The spectacle of a Hindoo who had thrown aside the native religion coming to this country to enlighten English people as to new religious views, not absolutely opposed to their own, was unique and attractive in its way. But the simple truth is, Chunder Sen does not improve on close acquaintance. He is fluent, ready, and has all a Hindoo's supple tact, as well as a power of beating out an acquired idea; but he has no real compactness of thought, no real originality. Take away the old Hindoo ideas—such as those involved in his notions of incarnation—that still cling to him, and those ideas which he has acquired from Carlyle, or rather from Emerson and Theodore Parker, and what have you left? Little or nothing. True, there is a certain moral earnestness, but it is never so deep as to prevent a facile flux of words, never so concentrated as to condense sentences and phrases into ever-memorable maxims that remain with you. After reading this volume, we confess ourselves in a condition analogous to that of the man who, lost on the hill in a Scotch mist, said he saw ever so many roads, but could never get rightly along any of them. There seemed to him perpetual crossing and recrossings, that evermore landed him on rough moorland. This, of course, proceeds to some extent from Chunder Sen's determination to have nothing whatever to do with dogma. He must even qualify his admission of the Fatherhood of God by some continually-recurring suggestion of a pantheistical universal spirit. Now, neither Chunder Sen nor any other can have it both ways. We must either have a Fatherhood based on an axiom—a dogma of personality, or we must be simple pantheists and reject it. There is much in the pantheistic notion which attracts Chunder Sen; but he is not logical, and declines, in the language of the law-courts, to answer questions. They truly are very troublesome. But Miss Collet has compelled Chunder Sen to answer some questions to himself by binding his various utterances together. The volume in this respect may be serviceable, and deserves to be read by students. These who have loosened themselves from all dogmatic bindings whatever will see here what a surging, never-resting sea they have embarked upon. Though Chunder Sen has doubtless a mission to India, in the way of preparing Hindoo minds for something higher, he has no word for the west whatever. All that he tries to say has been far better said before, and has found no reception in the great mind and heart.

Jasmine Leigh. By C. C. FRASER-TYTTLER. (London: Strahan and Co.) An autobiographical tale, in which the writer is supposed to be the heroine herself. We suppose the moral to be inculcated is the magic virtue that lies in the purity and simplicity of female innocence and unresisting endurance to defeat the craft of male wickedness, and provide an antidote to scepticism in a lady who knows the world, and has every good quality except religious belief. The intention is good, and the moral tone of the story consequently excellent. But the excessive, not to say impossible, greenness of the heroine makes her a filmy and impalpable sort of being; and as she is the centre of all the action and interest in the story, the improbability which attaches to her regards to the scenes and actors to which she is related. Not that the other characters, apart from their relation to the heroine, have any definiteness of outline or act in the least like ordinary human beings. The demon of the plot perpetrates a wanton and unnecessary crime in the forcible abduction of the heroine, manages somehow to marry her against her will, while she passively consents to be so stolen away; and, although an heiress to a large fortune, meekly remains with her penniless reprobate of a husband till he is captured and put on his trial for the

*1. *The Established Church in Wales; its History and Working.* (E. Stock and the Liberation Society.)

2. *New Tracts issued by the Liberation Society.*

crime. He is acquitted because she gives evidence that she stepped into the carriage to save herself from being pushed in, and thereby eliminated from the crime the necessary amount of force. She leaves a baby, and then dies of consumption. We are afraid that some readers may draw a moral from the story of a different character from that contemplated by the author, and infer that perfectly innocent young ladies are consummate ninnies, and that in such a world as ours a little vice is useful, in the shape of knowledge of the world, to preserve unsuspecting innocence from the pitfalls laid for it by designing scoundrels. Such would be our own conclusion if we could persuade ourselves that Jasmine Leigh, and her good and bad lovers, are true pictures of reality.

Readings in Holy Writ. By Lord KINLOCH. (Edinburgh: Edmonston and Douglas.) A series of brief lay sermons, or meditations, intended as a sequel to a former similar volume. Their chief merit, judging from the specimens we have read, consists in the vein of calm and pious meditation that everywhere appears. For Sunday-evening family reading, or for the use of those who conduct devotional meetings and do not produce addresses of their own making, these short discourses may be useful. We do not always feel disposed to assent to the opinions of the writer. He does not seem fully to have realised the fact that cardinal Christian doctrines have a power and a function like the forces of nature, independent of the conceptions we attach to them. If this fact were fully present to his mind he would scarcely localise Antichrist as he does (not in Romanism only, but in other types of error), and he would not treat any merely defective theological conclusions as "equivalent to falsehood." On the other hand, we think his expositions of the relations between secular and religious life, and of the modern uses of Old Testament history, if never profound, are generally admirable in tone and tendency. His explanation of the oft-quoted text which implies some sort of contrast between the things of Caesar and those of God is substantially the same as that given in these columns last week, though there is no indication that it would lead the author to the same political action which we believe is justified by it.

The Silent Partner. By ELIZABETH STUART PHELPS. (Sampson Low.) The object of this story is to illustrate the evils of the factory system in America, and at the same time to indicate the good which one earnest spirit, filled with true sympathy and prepared to exercise a generous self-denial, may accomplish in removing them. The "Silent Partner" is an heiress who, succeeding to a share in a large manufacturing concern, and finding herself burdened with certain responsibilities, resolves, in defiance of the wishes of her partners, that she will seek to discharge them herself. Her experiences among the operatives, the deepening sense of indignation at the grievances of which they had to complain, and of the contrast between her abundance and their need, her efforts to improve their position, are described with graphic power. Happily, the cotton factories of this country in many respects present a very marked distinction from that here described, but there are scenes of wretchedness, we need not say, among ourselves, quite as distressing as any here pictured. The book ought to rouse in the hearts of the prosperous a sense of their duty to the poor and suffering around them. It presents very strikingly some of those startling facts in connection with our modern society which we are too much in the habit of ignoring, and will serve a far higher purpose than mere amusement.

The Treasury of David. By C. H. SPURGEON. Vol. II. Psalm xxvii.—lii. (Passmore and Alabaster.) We have already commended this book, and on the appearance of the second portion would only more strongly express our opinion of its great excellence. The industry which has been employed in collecting the works of the different writers on the Psalms, and extracting from them their most valuable and characteristic comments, must have been enormous; and not less commendable is the Catholic spirit in which the editor has used the materials so carefully gathered. But while the book is thus a collection of the choicest sayings of the best men of all churches on the Psalter, to many not its least attractive feature will be the homiletical hints, most of them from Mr. Spurgeon himself. No one who goes through them can be surprised at the popularity which he has achieved as a preacher. The rare power of going directly to the heart of a text, the clear and logical mode of developing the thought he finds in it, the quiet humour that plays around many of his suggestions, all mark a man who is eminently fitted to reach the popular understanding and the popular heart. We know no class of readers to whom the book may not be useful, and when completed it will not be the least of the many good works by which Mr. Spurgeon has laid the Church of Christ under such deep obligations.

Chamber Dramas for Children. By Mrs. GEORGE MACDONALD. (London: Strahan and Co.) This is a charming little volume of dramatic adaptations of old well-known fairy tales, and of one partly taken from Dickens's story of the "Haunted Man." In this last case the use made of Mr. Dickens's story is explained as having been done with the consent of the author. Young folks who have any taste for dramatic entertainments may find here a store well adapted to their stage re-

sources. The dialogue is generally easy, natural, and conveniently broken into short sentences to facilitate the learning of the parts. We are inclined to prefer the setting of "Beauty and the Beast" before the rest; it is shorter than the others—except "Cinderella," which is intended, it is said, for very young children only—and there is more movement and briskness in the plot. We know, from our own observation, that children find these plays attractive, even as stories for reading, without putting them on the stage at all. The volume is handsomely printed on sumptuous ribbed paper, with illuminated headings and initial letters, and a red bordering round the pages. As might be expected from the authorship, the moral tone is true and noble in all these dramas, not that any moral is obtruded, but in all cases the best characters, and the worthiest deeds, are those which are so presented as to win most sympathy.

European History, narrated in a Series of Historical Selections from the best Authorities. Edited and arranged by E. M. SEWELL and C. M. YONGE, II., 1068—1228. (Macmillan and Co.) This is the second volume of what promises to be a most excellent and useful series. The plan is to select from trustworthy authorities a series of chapters, and to connect these by little introductory sketches, written, we presume, by the editors themselves. Great care has evidently been taken to choose what is at once readable and correct. In this scheme we have passages from Stubbs, Robertson, James C. Morrison, Dean Milman, Lord Campbell, Gibbon, Dean Hook, Sir Edmund Croxby, and Pearson. We can conceive nothing better suited to interest the younger readers, and to lead them on pleasantly step by step to the liking of the study of history. The plan of the series seems to us very excellent, and the little passages apparently contributed by the editors are admirably written and answer their purpose well.

The Student's Ancient History. By PHILIP SMITH, B.A. *A Smaller Scripture History.* Edited by Dr. WILLIAM SMITH. (London: John Murray.) Mr. Murray's series of manuals have established for themselves a high reputation by their thoroughness, their accuracy, their lucid arrangement. Mr. Philip Smith, in dealing with the "Ancient History of the East," has an ample field for the exhibition of these qualities, and with a large mass of information which had not hitherto been presented in a popular and condensed form, he had every opportunity for the preparation of an attractive and useful book, developing those new views of Oriental history which are based on recent discoveries. He has done his work well, and has produced a book which is one of the most valuable of the series to which it belongs. The "Smaller Scripture History" is intended for the use of junior classes, and forms an admirable introduction to the careful study of the sacred narratives.

A Manual of Zoology, for the use of Students, with a General Introduction on the Principles of Zoology. By HENRY ALLEYNE NICHOLSON, M.D., D.Sc., &c., &c. (William Blackwood and Sons.) We commended Dr. Nicholson's "Advanced Text Book of Zoology for the Use of Schools," to our readers a few weeks ago. This is another book, not a mere enlargement of that one. It is characterised by the same merits, clearness of style, excellence of arrangement, and sufficient illustrations. The part on "Vertebrate Animals" is proportionately more elaborate in this book than in the other; in our opinion, a doubtful advantage. An excellent feature of this work is its notice of the distribution of animals both in space and time.

Horace. By THEODORE MARTIN. (William Blackwood and Sons, London.) This book is one of the series of "Ancient Classics for General Readers"; it can be read and enjoyed by a person who has no knowledge of Latin, only such an acquaintance with Roman history as any general reader may have. Such a one will not, indeed, appreciate Mr. Martin's labours as a classical scholar would do; but the claim to excellence of this work is that it may help our English readers to understand the admiration and affection in which Horace is held by scholars. Old Roman life is here well presented by Mr. Martin. His translations are much inferior to those of the late Professor Conington. Some of his lines display either an ear obtuse to rhythm or an indolent tolerance of rhythmic defects.

Christ and Christian Morals. A Fragment. By JOHN CHRISTIEN, D.D., St. Andrew's, North Shields. (London: Houlston and Sons.) We do not understand the title of this work. Perhaps in Dr. Christien's mind these sermons may stand related to other thoughts of his on "Christ and Christian Morals"; the work may appear to him a part of a larger scheme he proposes. But there is nothing in it to give his readers such a conception. It simply appears to be a set of nine sermons on the transfiguration; treating of "Christ and Christian Morals" only in so far as any truly Christian sermons must be ethical. Dr. Christien displays great care in the plans of his discourses, the sermons are marked by tenderness and beauty, the tone of the thinking is healthful, and a true spirituality pervades them.

Detained in France. A Tale of the First French Empire. By AGNES GIBSON, Author of "The Curate's Home," &c., &c. (Seeley, Jackson, and Halliday.) This is a well-written story. The scene alternates between England and a chateau in France. Several of

the characters—especially Leith and Nerissa—are well portrayed. Some of the situations are powerful, as when Nerissa presents the petition to the Great Emperor. The dialogue is good, and occasionally smart. The story, on the whole, would give those who previously knew little of the period, a good notion of its spirit and the wants which best express it.

Life of Ambrose Bonwick. By his Father. Edited by JOHN E. B. MAYOR, M.A., Fellow of St. John's College, Cambridge. (London: Bell and Daldy.) Ambrose Bonwick was a Nonjuror; a truly conscientious man in the sense of steadfast adherence to what his conscience commanded. Robustness of judgment, or the enlightened government of conscience is, however, quite lacking in him. The book is interesting as an historical memorial and as affording further insight into the workings of the indefinitely variable human conscience. The vigour of Puritanism is in striking contrast to the tremulousness of Nonjurorism.

Poetry.

LINES

Suggested by a Sermon from Matthew xxi. 20—"I go, sir; and went not."

How oft the radiant light of morn,
Gilding life's opening years,
In cloud and darkness sets forlorn,
Hope lost in doubts and fears!

The youthful zeal that eager cried,
"I go to work to-day,"
In action all too soon belied
Passes like dew away.

Too sad it were to think of now,
Thus made our God to love
"In presence of His people now,
Ere from His House we move,"

And then forgotten in the strife
Of week-day toil and wear,
Too sad 'twould be if our poor life,
With all its care and care,

Lay not beneath "His larger eyes,"
Who loves us as He knows
Our secret strivings and our sighs,
Our weakness and our woes.

A. T., Norwood.

FOOTSORE.

Oh, heavenly refuge of my soul,
Jerusalem! I come to thee,
A fainting wanderer at thy gates,
A weary soul that would be free.
On every side cast down, oppressed,
A breaking heart within my breast,
Would God that I could reach thy rest,
Jerusalem! Jerusalem!

Oh, Thou, the spirit's only home,
Jerusalem! to thee I cry;
The thought of thee alone can give
The power to live, the strength to die.
Through earthly snare, past sorrow's night,
Till faith be merged in perfect sight,
Oh, lead me by thy higher light,
Jerusalem! Jerusalem!

Oh, holy mother of us all,
Jerusalem! That I were there!
That I could lay my burden down,
And reach at last thy blessed air:
Where weary feet no more shall stray,
And grief and pain shall melt away,
In splendour of thy perfect day,
Jerusalem! Jerusalem!

The City of the Christ of God,
Jerusalem! to thee I come;
In thee alone the rest is found,
Where death is dead and sorrow dumb,
Where God Himself shall wipe away
All tears, and change our bitter lay
To singing in thy courts for aye,
Jerusalem! Jerusalem!

Oh, gladdening vision of my soul,
Jerusalem! Within the skies,
Thy streets of gold, thy gates of pearl,
Are evermore before mine eyes,
Where'er I go, in church or street,
The light above thy mercy's seat,
The deathless song about thy feet,
Jerusalem! Jerusalem!

J. B. S.

LAND REFORM.

The meeting of the Land Tenure Reform Association at the Freemasons' Hall on Monday night, over which Mr. Mill presided, was fully attended. Mr. Mill said that after the great changes which had been made in our political institutions, it was impossible that the laws relating to landed property should not come up for revision. He admitted that the landed proprietors who had governed the country for many centuries had not acted despotically, but the making of laws which concerned themselves had been in their own hands, and had therefore been used as people generally used power—for the

*Psalm cxvi. 14.

+In Memoriam, p. 73.

promotion of their own objects. They shared the common infirmities of human nature, which it required great strength of character to overcome. Mr. Mill recommended that appeals should be made to the more enlightened landlords, of whom there were many, to exert themselves to assist the association in getting rid of past anomalies. Mr. Mill, after referring to the past history of the land laws, went on to say that the principle laid down by the Land Tenure Reform Association was that landed property was subject to the will of the State. By the land he (Mr. Mill) understood the whole raw material of the globe, not having been made by man, but the gift of nature to the whole human race, which had been appropriated by the permission, express or tacit, of society; and society retained the right to revoke its permission. There was a society known as the Land and Labour League, which maintained that society ought to exercise this inherent right. According to them, the whole land of the country should be nationalised and rent paid into the Exchequer, compensation being paid to the proprietors. This association did not go so far as that. Speaking for himself, Mr. Mill said he should hold that that might rightfully be done if it were expedient to do it, and he did not know what might be reserved for us in the future. At present he did not think it was expedient. He had so poor an opinion of State management, or municipal management, that he was afraid many years would elapse before the revenue realised by the State would be sufficient to pay the compensation which would be justly claimed by the dispossessed proprietors. It would require a higher standard of public virtue than we had yet attained to administer the lands by the State. The administration of waste lands was as much as we were capable of. At any rate, we ought to begin with that. Mr. Mill recommended that part of these lands should be kept open for the lovers of natural beauty, and the remainder leased in allotments at moderate rents to the poor. In this way new life might be imparted to the unfortunate agricultural labourer. The great estates of public bodies, Mr. Mill said, ought to be taken in hand by the State and thoroughly reformed; and thorough reform would generally mean that the land should either be managed for them by the State or taken away altogether, and such as were fit to be continued should receive endowments instead. He had been told that one-fifth of London belonged to these bodies. If these lands were taken, facilities might be afforded for improved dwellings for the working classes. With respect to property in the hands of private owners, the association did not propose to take from them any part of the land already acquired. But there was a limit which went beyond that, which this association did not respect. Land was limited in quantity, while the demand for land in a prosperous country was always progressing. The price of land, therefore, rose, not by any effort of the landlords, but by the mere impulse of the population. The association saw no reason why this increased value should be permitted to the landowners. It seemed to be an unreasonable thing that, because their ancestors a few generations ago happened to hold land, men should still continue to hold what had become in this metropolis of the value of millions, to which they had contributed nothing. Let them at least see that no more gigantic fortunes were built up in a similar way. Let there be an increasing tax on land, and he saw no reason why they should not allow a landlord who desired it to free himself for life or a term of years, by paying a fixed annual sum, by which the State would at once profit. It did not appear to him that was too much to ask in England, and less than that the working classes were not likely to accept.

Among the other speakers were the Hon. Lyulph Stanley and Sir Charles Dilke.

A resolution affirming the necessity of reform in the law of landed tenure was carried by a large majority, an amendment in favour of the principles of the Land and Labour League having been negatived.

THE LIQUOR TRAFFIC.

The London meeting of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday was held on Monday, at three o'clock, in Willis's Rooms, St. James's. The Archbishop of York took the chair, and was supported by Archbishop Manning, the Bishop of Gloucester, Lord Claud Hamilton, M.P., Mr. Whitworth, M.P., the Rev. Newman Hall, &c.

The CHAIRMAN, in opening the proceedings, remarked that the subject they had met to consider was one which, he rejoiced to say, brought together persons who, on other occasions, must be separated, and enabled them to meet with a common object. They wished to stop the profligate waste of money and strength and life which resulted from the temptations now placed in the way of the working classes to pass the Saturday night and Sunday in dissipation. He appealed from the working class drunk to the working class sober. A strong public opinion was to be created, and this society was endeavouring to create it. The working class were asked to give their assistance, to protect themselves from that which not only poisoned their existence and destroyed their families, but entailed from generation to generation disease, pauperism, and misery on their offspring.

The Bishop of GLOUCESTER moved the first resolution in the following words:—

That this meeting believes that the sale of intoxicating liquors on Sunday is a special source of intemperance, immorality, irreligion, and crime; that it is in principle unfair to other trades; and that it is generally prejudicial to the welfare of the people of this country.

He had felt some little doubt concerning the possibility of carrying out the object which the society had in view, but a clause in the second resolution seemed to him to meet one of the objections which had been urged against the measure they proposed.

Mr. JOHN GRUBB RICHARDSON, of Bessbrook, seconded, and Dr. VERNON WHITE, of Liverpool, supported, the resolution, which was unanimously carried.

Archbishop MANNING proposed the second resolution:—

That while thankfully acknowledging the increased restrictions proposed by the Home Secretary in his Licensing Bill, this meeting believes that nothing short of the entire prohibition of the sale of intoxicating liquors on the Lord's Day, except to lodgers and travellers, will satisfy the just demands of the great mass of the people.

He heartily thanked the Government for the introduction of that bill, of which what he considered the worst part had, with wise discretion, been withdrawn, while the better part was to be continued. This was the first Government which had honestly, earnestly, and fearlessly grappled with the question. He protested against the public-house being called the working-man's club. It was in no sense of the word a club. There was a resolution rising among the working men of England that their name should no longer be taken in vain in the advocacy of a cause which was to their own hurt. He thought this measure certainly wise and judicious—nay, more, it was of vital importance and necessary for the preservation of the domestic life of our people, and, therefore, of the highest and noblest well-being of man.

The Rev. NEWMAN HALL and the Rev. T. A. STOWELL, of Manchester, supported the resolution.

A petition was agreed to, which the chairman was empowered to sign on behalf of the meeting, embodying the above resolutions.

A stormy meeting was held on Monday night in St. James's Hall, in support of the Permissive Bill. Sir Walter Trevelyan, Bart., presided, and the principal speakers were Archbishop Manning, Mr. Mundella, Sir Wilfrid Lawson, Professor Newman, and Mr. W. Johnston, M.P. The hall was densely crowded, and a considerable number of opponents to the Permissive Bill had come to the meeting prepared to support an amendment, copies of which were distributed in the hall, condemning the bill as contrary to the habits of the English people. The speakers were much interrupted throughout the proceedings, and at length Mr. C. Stuart Murray came forward to move the amendment. The uproar became greater than ever, and, after speaking for a few minutes, Mr. Murray was obliged to sit down. Miss Harriet Law then rose to second the amendment, and the excitement which then prevailed is described by the reporters by such epithets as "frantic" and "ferocious." Miss Law maintained her ground against a storm of yelling, hooting, and uproar, for about three-quarters of an hour, when she was seized by the waist, and forcibly dragged off the platform. After this some fighting took place, and the amendment, on being put to the meeting, amidst much confusion, was declared by the chairman to have been negatived. Resolutions in support of the Permissive Bill, and a petition to Parliament in favour of that measure, were passed, but the noise and uproar continued till the close of the proceedings.

Miscellaneous.

The Queen was at church on Sunday morning. The Dean of Windsor officiated and administered the Holy Communion. Her Majesty and Court leave for Balmoral to-day.

The Prince of Wales, accompanied by Prince Arthur and Prince John of Glucksburg, left town on Saturday afternoon for Sandringham.

Miss Burdett Coutts has been raised to the peerage by the title of Baroness Burdett Coutts.

Princess Louise and the Marquis of Lorne, travelling under the name of Lord and Lady Sundridge, have arrived at the Lake of Como.

At Friday's sitting of the Irish Church Synod, the bill to amend the canons was advanced through committee. A canon prohibiting the use of crosses in churches was passed.

On Monday (the *Leeds Mercury* says) Mr. Bright, accompanied by his son, Mr. William Bright, left Rochdale for Dolmally, Scotland. It was evident, from the fishing tackle which formed part of his luggage, that the member for Birmingham intended to indulge in his favourite sport of fishing. The late attack of erysipelas has entirely left the right hon. gentleman.

The Boulton and Park trial was brought to a close on Monday, in the Court of Queen's Bench. After an hour's deliberation the jury acquitted the defendants on the charge of conspiracy. The trial on the minor indictment is postponed.

The Tichborne case is still proceeding before the

Lord Chief Justice, and is likely to last some time.

The annual dinner of the Newspaper Press Fund took place on Saturday, under the presidency of the Earl of Carnarvon. Upwards of 1,200l. was subscribed.

The University of Glasgow has conferred the degree of LL.D. on the Rev. Henry Nisbet, missionary, South Sea Islands, and the Rev. Alexander Williamson, North China.

NOTICE.—All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

BIRTH.

LONG.—At Dehree, on the Sone, Bengal, on the 7th of April, the wife of G. Rogers Long, C.E., of a daughter.

MARRIAGE.

ELLINGTON—LEONARD.—April 29, at the Congregational Chapel, Highling, Clifton, by the Rev. David Thomas, B.A., and the Rev. H. C. Leonard, M.A., Edward Bayes and Ellington, Esq., of Dee Bank, Chester, younger son of H. R. Ellington, Esq., of Blackheath, to Edith Louisa, eldest daughter of the late Robert Leonard, jun., Esq., of Bristol.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, May 10.

ISSUE DEPARTMENT.

Notes issued	£37,647,570	(Government Debt £11,015,100 Other Securities .. 3,984,500 Gold Coin& Bullion 22,647,570 Silver Bullion
		£37,647,570

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities ..
Rent ..	8,126,745
Public Deposits ..	8,412,501
Other Deposits ..	18,889,023
Seven Day and other Bills ..	588,968
	Gold & Silver Coin 669,241
	£45,570,237
	£45,570,237

May 11.

GEO. FORBES, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

HOLLOWAY'S PILLS.—COMFORT FOR THE AFFLICTED.—When the blood becomes impure through breathing foul air, or through the imperfect performance of any bodily function, the greatest benefit will be derived from these Pills, whose purifying, alterative, and tonic virtues are too well known to need any commendation here. After taking a few doses a marked amendment will be felt from day to day; the appetite will grow better, the stomach stronger, the liver wholesomely active, and the bowels naturally regular. While taking these pills there is no danger of catching cold, nor are any, save the simplest precautions (plainly set forth in the directions for use) necessary for securing the full beneficial results derivable from this well-known world-esteemed medicine.

Markets.

MARK-LANE.—THIS DAY.

Although the business passing was limited, the tone of the market was firm, owing to the continuance of cool weather. There was a small show of English wheat, which changed hands quietly, at fully the late advance. Foreign wheat was in good supply and retail request, at extreme prices. Barley was purchased slowly, but prices were maintained. Malt was dull, but unaltered in value. With oats the market was well supplied. Trade ruled inactive, at Monday's reduction. Beans and peas were in slow demand, at about previous quotations. Country flour was firm, and the recent improvement was thoroughly sustained. Other descriptions were quiet, but unchanged in value.

PROVISIONS, MONDAY, MAY 15.—The arrivals last week from Ireland were 112 firkins butter and 4,057 bales bacon, and from foreign ports 22,348 packages butter, 1,178 bales and 90 boxes bacon. There is a very limited demand for Irish butter, without change in value. Foreign declined 4s. to 8s. per cwt. during the week. Best Dutch 11s. to 11s. The bacon market ruled slow, with little or no change in prices. At the close of the week there was more business transacted; best Waterford sizeable charged 6s. on board for orders.

COVENT GARDEN MARKET, FRIDAY, MAY 12.—There is very little alteration to notice here. A fair amount of business is being done, and the supply is steady. The usual importations are to hand, and prices remain much the same as last week. In the flower market we have fuchsias, heaths, pelargoniums, stocks, mignonette, and bedding stuff in fair quantities.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, May 15.—The markets are well supplied with potatoes. The trade is quiet, at our quotations. The import into London last week consisted of 1,433 boxes from Lisbon and 2 baskets from Oporto. English Regent, 5s. to 7s. per ton; Scotch Regent, 4s. to 7s. per ton; Rock, 4s. to 5s. per ton.

CORN EXCHANGE, MARK LANE, Monday, May 15.

The fresh supply of English and foreign wheat was small for to-day's market. English wheat made 1s. per quarter advance, and foreign wheat sold at the full prices of Monday last. Flour was without change in value. Peas, beans, and Indian corn were fully as dear. Barley was steady, at last week's quotations. We have large arrivals of oats from Baltic ports, which depresses the trade, and sales ex-ship were made at 1s. per qr. decline since this day week. At the ports of call arrivals are small. Cargoes of wheat have improved in value 6d. to 1s. per quarter during the week, and Indian corn is 6d. higher.

CURRENT PRICES.

	Per Gr.	Per Gr.	
WHEAT—	s. s.	s. s.	
Essex and Kent,			
red	— to —	37 to 40	
Ditto new	51 to 58	Maple	43 46
White	57 62	White	38 42
" new	52 56	Boilers	38 42
Foreign red	55 58	Foreign	38 40
RYE	36 38		

	Per Gr.	Per Gr.	
BARLEY—			
English malting	31 34	OATS—	
Chevalier	36 42	English Feed	24 27
Distilling	35 39	" potato	28 34
Foreign	35 38	Scotch feed	—
MALT—		" potato	—
Pale	—	Irish Black	20 23
Chevalier	—	White	22 26
Brown	49 55	Foreign feed	—

	Per Gr.	Per Gr.	
BEANS—			
Ticks	37 39	FLOUR—	
Harrow	40 44	Town made	47 50
Small	—	Best country households	40 43
Egyptian	37 38	Norfolk & Suffolk	38 39

BREAD, Saturday, May 13.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, May 15.—The total imports of foreign stock into London last week amounted to 18,416 head. In the corresponding week in 1870 we received 9,888; in 1869, 17,243; in 1868, 6,446; and in 1867, 10,746 head. Firmness has been the feature of the cattle trade to-day. The receipts of stock have been good, but a healthy inquiry has been experienced, and prices have had an upward tendency. The supply of beasts has been about the average, and the quality of the home stock has been satisfactory, owing to the abundance of grass in the pastures. Sales have progressed steadily, and 2d. per lb. more money has been obtained. For the best Scots and crosses 5s. 6d. to 5s. 8d. per lb. has been paid, but the latter quotation has been exceptional. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,500 Scots and crosses; from other parts of England about 150 various breeds; and from Scotland 181 Scots and crosses. The show of sheep has been good as regards number, and the quality of the English breeds has been satisfactory. The market has been firm, and prices have been well maintained. The best Downs and half-breds have been disposed of at 6s. 2d. to 6s. 4d. per lb. Lambs have sold quietly, at previous currencies. For calves the inquiry has been to a moderate extent, at late rates. Pigs have been dull, but unaltered in value.

Per lb. to sink the offal.

	s. d. s. d.	s. d. s. d.	
Inf. coarse beasts	3 4 to 4 4	Pr. coarse wooled	5 4 5 10
Second quality	4 6 4 10	Prime Southdown	6 0 6 4
Prime large oxen	5 0 5 4	Lge. coarse calves	3 8 4 4
Prime Scots	5 6 5 8	Prime small	5 0 5 6
Coarse inf. sheep	3 2 3 6	Large hogs	3 6 4 0
Second quality	3 8 4 6	Neat sun porkers	4 6 5 4
Lamb, 7s. Od. to 8s. and Quarter old store pigs, 20s. to 26s. each.			

METROPOLITAN MEAT MARKET, Monday, May 15.—The supply of meat has been short. The trade has been firm, at our quotations. The import into London last week consisted of 1,122 packages from Hamburg, and 8 from Harlingen.

Per lb. by the carcase.

	s. d. s. d.	s. d. s. d.	
Inferior beef	3 6 to 4 0	Middling do.	4 6 to 5 0
Middling do.	4 0 4 4	Prime do.	5 10 6 2
Prime large do.	8 5 0	Large pork	4 0 4 8
Prime small do.	5 0 5 2	Small do.	4 8 5 4
Veal	5 0 5 4	Lamb	6 4 7 4
Inferior Mutton	3 10 4 4		

SEED, Monday, May 15.—Little English cloverseed offering, and not any wanted. There are buyers of American at moderate prices to hold over. A few parcels have been placed at about 3s. per cwt. Trefoil is not offered yet low enough for investment; parties are watching the market for this article, and a little more decline would bring them forward. There is a good stock left over. White mustardseed continues to be taken off for sowing, and previous prices were well maintained. Nothing passing in brawn to alter the price of this description. Good English canaryseed realised as much money, with a steady sale; but foreign qualities were dull, and offered at very moderate rates. Large hempseed brought as much money, and there was no quotable change in other sorts.

WOOL, Monday, May 15.—The English wool market has continued in a steady state. A large business has been transacted in most descriptions, and values have been well maintained. Choice wethers have commanded the larger share of attention.

OIL, Monday, May 15.—Linseed oil has sold slowly, but rape has been steady. For other oils the inquiry has been limited.

TALLOW, Monday, May 15.—The market has been quiet. Y.C., spot, 43s. 6d. per cwt. Town tallow, 4ls. per cwt. net cash.

COAL, Monday, May 15.—Market very heavy, at last day's rates. Hetton's Wallsend, 17s. 6d.; South Hetton, 14s.; Haswell, 17s. 6d.; Gosforth, 15s.; Hartlepools Original, 17s. 6d.; Kelloe South, 16s.; Tees 17s. 3d.; Heugh Hall, 16s.; Eden Main, 15s. 8d.; Elliott, 16s.; Wylam West, 17s.; Harton, 15s.; Hawthorn, 14s. 6d.; Cannell, 18s. Ships fresh arrived, 42. Ships left from last day, 4. Ships at sea, 5.

Advertisements.

WANTED, after Midsummer, by a GRADUATE (London), a RE-ENGAGEMENT as ASSISTANT-MASTER in a Private School.—Address, B.A., Eversfield Library, St. Leonard's-on-Sea.

OLD COINS FOR SALE.—Gold, Silver, Copper, Saxon, English, Roman, Greek, etc. Lists free J. VERITY, Earsheaton, Dewsbury.

DISESTABLISHMENT.—MR. MIALL'S MOTION.

At a Meeting of the Executive Committee of the SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL, held May 15th, 1871, it was

RESOLVED:

1. That this Committee emphatically expresses its sense of the value of the service rendered to the cause of religious equality by EDWARD MIALL, Esq., M.P., by the courage, the ability, and the judgment with which he has placed the question of disestablishment before Parliament and the nation, in submitting his motion on the subject to the House of Commons, on the 9th inst.

2. That, in the support afforded to the Motion, the arguments by which it was opposed, and the entire spirit of the debate, the Committee find the strongest incentives to renewed exertion to produce that national conviction of the righteousness and expediency of the Society's object which, it is admitted, will eventually secure its realisation.

WILLIAM EDWARDS, Chairman.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants' Inn, Fleet-street.

PEACE SOCIETY.

The FIFTY-FIFTH PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in FINSBURY CHAPEL, MOORFIELDS, on TUESDAY EVENING, May 23rd, 1871.

The Chair will be taken by JOSEPH W. PEASE, Esq., M.P., at Half-past Six o'clock.

The Meeting will be addressed by Sir Wilfrid Lawson, Bart., M.P.; Jacob Bright, Esq., M.P.; Edward Miall, Esq., M.P.; Henry Richard, Esq., M.P.; Rev. G. W. Conder, and Henry Vincent, Esq.

PARTNERSHIP.—REQUIRED, a GENTLEMAN with £2,000 as PARTNER in a Foreign and Fancy Warehouse, either to take charge of Counting-house or Travel.—For particulars, apply to Measrs. Gamble and Harvey, Accountants, 18, Coleman-street, London.

CONTINENTAL EDUCATION.—42, Kensington-gardens-square, W. The Misses SHEDLOCK (diplomées), assisted by resident French and German Governesses, and experienced Professors, RECEIVE a limited number of BOARDERS, to whom they offer all the comforts of home and a complete education on the Continental systems. Reference, Rev. J. Shedlock, M.A., 7, Blomfield-street, E.C.

EDUCATION on the CONTINENT.—A NONCONFORMIST PROFESSOR in a Public Institution RECEIVES BOYS into his house. They have excellent opportunities for acquiring a thorough knowledge of French and German. Terms, £90 per Annum.—Address, Professor G. Morier Hinde, Vieux Châtel 2, Neuchâtel, Suisse.

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Two Shropshire Fellowships of the yearly value of £32, open to those entering the Theological Course.

The Gilbert-Ramsay Scholarship, of the yearly value of £30, open to those entering the Literary Course.

Applicants for Admission should send in their Papers not later than August 31st.

Information respecting the Subjects of Examination, &c., may be obtained from either of the Resident Professors at the College, Whalley Range, Manchester, or from the Rev. J. H. Gwyther, B.A., Hon. Secretary, Liscard, Cheshire.

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ASSISTANT MASTERS—A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES A. H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical

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1000	21	£ 130 4 0	£ 47 6 8	£ 5 7 7
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100	9	15 9 0	6 18 3	1 1 10

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 Hetton or Lambton Wall's-end, by screw steamers and railway, 23s.; Hartlepool, 22s.; best Wigan, 20s.; best Silkstone, 20s.; new Silkstone, 19s.; Clay-cross, 20s. and 17s.; Primrose, 19s.; Barnsley, 17s.; best Derby, 17s.; Kitchen, 16s.; Cobble, 15s.; Hartley, 16s.; Nuts, 14s.; Tanfield Moor, 19s.; small, 11s. Coke, 14s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots, Highbury and Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and ½ Wharves, Regent's-park-basin. No Agents.

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	Fiddle or Old Silver.	Bead.	Thread.	King's or Shell.
12 Table Forks	£ s. d.	£ s. d.	£ s. d.	£ s. d.
12 Table Spoons	1 10 0	2 1 0	2 2 0	2 5 0
12 Dessert Forks	1 10 0	2 1 0	2 2 0	2 5 0
12 Dessert Spoons	1 2 0	1 7 0	1 10 0	1 11 0
12 Tea Spoons	1 2 0	1 7 0	1 10 0	1 11 0
6 Egg Spoons, gilt bowls	14 0	19 0	1 1 0	1 2 0
2 Sauce Ladies	9 0	12 0	12 0	13 6
2 Salad Ladles	6 0	8 0	8 0	8 0
1 Gravy Spoon	6 0	8 6	9 0	9 6
2 Salt Spoons, gilt bowls	3 0	4 0	4 0	4 6
1 Mustard Spoon, ditto ..	1 6	2 0	2 0	2 3
1 Pair of Sugar Tong	2 6	3 0	3 6	4 0
1 Pair of Fish Carvers ..	19 6	1 3 0	1 3 0	1 3 0
1 Butter Knife	3 0	4 0	4 0	4 3
1 Soup Ladle	10 0	12 0	14 0	15 0
1 Sugar Sifter	3 0	4 0	4 0	4 6
Total	9 1 6 11	16 6 12	8 6 13	2 6

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